See Huey's Corner page 10, **Revolutionary Analysis of Sweet Sweetback's Baadasssss Song!**

COMMEMORATOR

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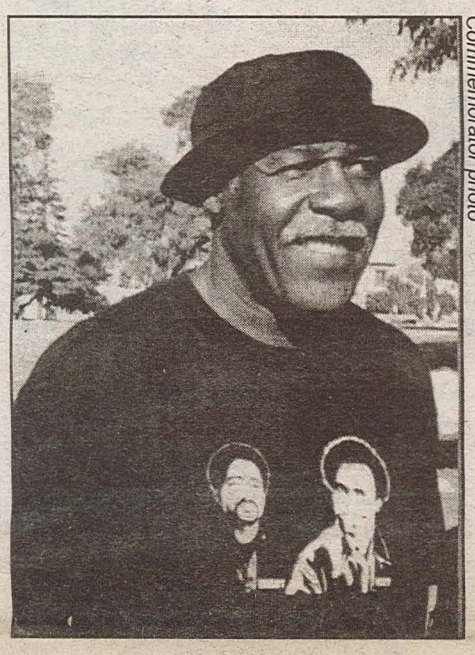
Media and Berkeley Police Dept. Continue Dirty Politics Against BPP Legacy

Interview with David Hilliard, Founding Member of Black Panther Party



Commemorator photo

David Hilliard, former Chief of Staff of the Black Panther Party and current executive director of the Dr. Huey P. Newton Foundation, condemns the recent dirty tricks and attacks on the BPP legacy.

"Ex-Black Panther Wasn't Triggerman," shouted the sensational Oakland Tribune Headline of May 27, 2004. Not only wasn't he, but he wasn't to be charged in any capacity in connection with the 1970 shooting of a Berkeley Police Officer, Ronald Tsukamoto, and, according to former Black Panther leaders, he wasn't an ex-Panther or known to them, either. It was just another case of "when did you stop beating your wife": The Alameda County District Attorney's Office, the Berkeley Police Department, the Oakland Tribune *and the* Los Angeles Time *were falsely attacking the legacy of the Panthers yet again, rewriting history yet again, and all without a shred of evidence to back it up.*

And so, the police arrested one Don Juan Warren Graphenreed, already being held on another charge at the Fresno County Jail, and brought him to Alameda County; then they released false and misleading information to the major print media, decided not to charge him, and sent him back to Fresno. And then, under the sensationalist media cover, the Alameda County District Attorney arrested two African-American twin sisters, Joy Hall and Joyce Gaskin, one of them a school teacher and the other a day-care provider, as accessories to murder, alleging that they had been associated with the Black Panthers while students at Laney College in 1970.

Many community members have called the police, called the Tribune and written letters in support of the innocence of the two accused sisters. The sisters were held from Tuesday, June 15 to Friday, June 19 on $250,000 bail as accessories to murder, and then they were released. The charges against them were dropped.

"It looks like they are fishing with no bait," said George Holland, an Oakland attorney representing Ms. Hall. "Ms. Gaskin and Ms. Hall are law-abiding citizens and had nothing to do with the murder of a Berkeley police officer. These journalists seem to have some interest here."

More to the point, the police and press seem to be engaged in a pattern of harassment and misinformation. What follows is an interview with David Hilliard, former Chief of Staff of the Black Panther Party, on the subject of these efforts to falsely allege guilt on the basis of association under a framework which presents the Black Panther Party in a fundamentally false light.

Memorial Day 2004, West Oakland, California

Commemorator: News articles have appeared recently in corporate media regarding the unsolved murder of a Berkeley police officer 34 years

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Li'l Bobby Hutton Commemorative Day — Literacy Campaign Expands

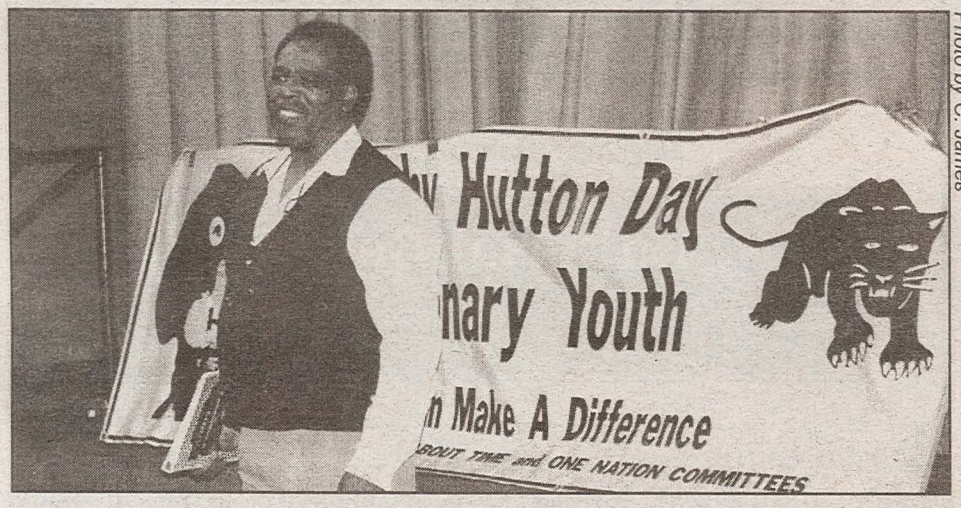

Photo by C. James

BPP founding member Sherwin Forte spoke about living in the South under Jim Crow, moving to Oakland, meeting Bobby Hutton and joining the BPP.

By *Commemorator* Staff

On April 24, West Oakland Library and *It's About Time* sponsored Li'l Bobby Hutton Day and invited CCBPP's Li'l Bobby Hutton Literacy Campaign to help commemorate the life of BPP's first martyr.

At the celebration, Sherwin Forte shared stories about Li'l Bobby Hutton, and his experience as a leading party member with the audience. Forte recounted how enthusiastic Li'l Bobby was about joining the party. Sherwin also told stories about his own childhood growing up in Alabama. He especially remembers when one of his relatives fell victim to the tragic church bombing, which killed four young girls on September 15, 1963, at the Sixteenth Avenue Baptist Church in Birmingham, Alabama. The Li'l Bobby Hutton Day Celebration was a day to remember the great person that Li'l' Bobby Hutton was, and the contributions he made to the party.

Young people participated in a youth poetry contest on the life of Li'l Bobby Hutton. Event organizers presented films, photos and a video on Women In the Black Panther Party, sponsored by *It's About Time,* a group which has been promoting the Black Panther legacy through videos, photo exhibits and the Li'l Bobby Hutton Day celebrations.

This was the same month the Li'l Bobby Hutton Literacy Campaign expanded its program into the South Berkeley neighborhood, at the South Berkeley Community Congregational Church on May 15, 2004.

Many children from the neighborhood have enrolled in the Li'l Bobby Hutton Literacy Campaign. The program is designed to support both children and their parents. Volunteers have been arranged to pick up students if they need a ride. Parents are also encouraged to come in and participate with their children in the program.

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Editorial

Great Profits For the Rich, Rollbacks For Everyone Else

In the midst of a presidential election, the rulers of the nation are faced with the ramifications of American blood on their hands as they send American soldiers to their death in service of more profits for oil millionaires and billionaires. The rulers of this nation give more tax breaks to wealthy corporations and individuals while they make drastic cuts in health, education, fire protection and police services. How does this entrenched minority of modern-day robber barons continue to plunder at home and abroad? They float high-profile, non-economic issues that serve to divide workers one from the other and get them fighting over issues with no possible victory for workers, minorities and low-income communities.

In short, divide and conquer.

The U.S. reactionary-ruling-class-mass media would like nothing better than to keep oppressed communities in the dark, divided either around sensational news, or false non-class-based issues, such as: "Are you for gay marriage, or not?" "Are you for Affirmative Action, or not?" The real questions need to be: "Are you in favor of everybody earning enough money to keep food on the table, clothes on their back, a roof over their head, be able to afford health care and education … or are you in favor of hunger, homelessness, privation, disease and ignorance?" "Are you for the elimination of capitalist exploitation and oppression, or not?" "Are you for the redistribution of wealth and resources, or not?" "Are you for 'all power to the people,' or not?" "Are you for the U.S. government ceasing its implementation of monopoly capitalism and imperialist policies throughout the world, or not?" These are the important questions that make sense to those of us who have to work every day for a living.

Imperialist wars cause us pain and hardship and cost lives, while making great wealth for the reactionary ruling class that owns companies like Bechtel, Halliburton, and Wall Street itself. These corporate families contribute multiple millions of dollars to both Democrat and Republican alike, and they have the connections and influence to keep their children from dying in U.S. war adventures.

The Law of the Unity of Opposites Manifested in the Struggle Between Oppressor and Oppressed

People need to understand the built-in contradiction of the capitalist system to the needs of the masses of ordinary working people. People need to understand that there is a systemic solution for every systemic problem, and that the history and science of capitalism versus the history and science of labor is still with us today.

People need to understand that behind every monopoly-ruling-class move lies an objective to control people's lives for the purpose of economic exploitation and class oppression as the prerequisite to maintaining the bourgeois status quo.

George W. Bush has the same ruling class historic self-interest, relationship and background as that of Senator John Kerry from Massachusetts. As a matter of fact, they both have the same alma mater: Yale University. They both are part of, and bankrolled by, the very same ruling class.

If we, as a society, are to turn around deteriorating conditions and mass deception, then we must broaden our political perspective so as to understand there are only superficial differences between Tweedle-dum and Tweedle-dee. Both have said they want to continue the war in Iraq. Both have offered strong support of NAFTA, for instance.

We need to speak out not only against the war… but we must speak out and act against the policies of U.S. imperialism, a tool of monopoly capitalism.

To overcome the mass deception, one must engage in political struggle with all the social institutions in our daily lives — in our neighborhoods, churches, schools, shelters, colleges and social clubs. We need to speak out not only against the war, as a thing in itself, but we must speak out and act against the policies of U.S. imperialism, a tool of monopoly capitalism.

As President George W. Bush's approval ratings fall even among those who still see hope in elections, Senator John Kerry is obligated by his ruling-class constituency to take up the slack, to "energize" the electorate as the representative of the loyal opposition, conveying to those who are doubting the willingness of the rulers to even listen to the needs of the majority, much less to try to serve them. "Yes, Virginia, there is an alternative." Yet George W. is at the helm, fixated, seeing terrorism under every bed, following his "higher power," and if that does not fly with the population, John Kerry is to ride in on a white horse to the rescue, and save monopoly capitalism, once again, from the inevitable graveyard of history.

The ruling class owns both the Republican and Democratic parties, as well as the media (and of course their street — Wall Street), and they have an agenda. They have already deceived, lied to, and stolen from the American people through the control of wages, taxes, and the high cost of goods and services, energy and medicine. Now they will try to consolidate their gains. They seem to play a little game in Congress. The Republicans put forth a bill calling for drastic cuts in social services. The Democrats cry that maybe somewhat smaller cuts would hurt less people. Then the Republicans loudly accuse the Democrats of putting "class warfare" on the agenda. The Democrats loudly deny it. But the fact is that there is a class war raging in our country and in our world and both the Democrats and Republicans are on the same side. And it's not ours.

Illustration by Jon Jonik

On the other hand, working-class Americans (middle-income and low-income) do not have any time to waste. We need to move with a sense of urgency to educate everyone each day that unless you are a part of the ruling class, all of us are in the same boat. Some of us have a little more

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COMMEMORATOR

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"SERVING ALL OPPRESSED COMMUNITIES"

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July 2004, Oakland, California

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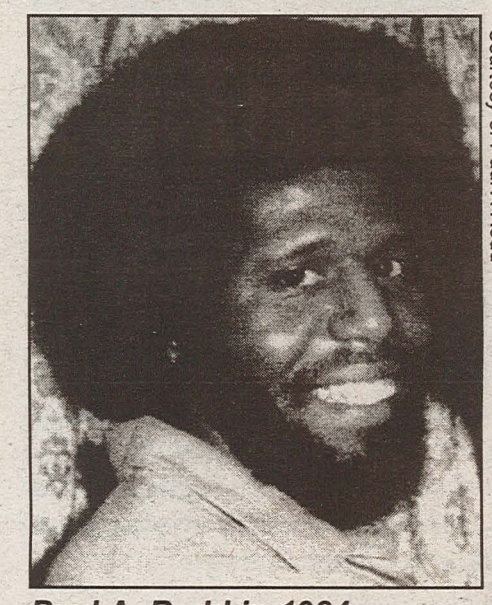
Opinion

Paul Redd is Among Thousands Illegally Held by California's Board of Prison Terms



Courtesy of Paul A Redd

Paul A. Redd in 1984

Dear Editor,

Since my incarceration, the parole board has undergone three name changes: Adult Authority; preceded by the Community Release Board; (CRB) and, now the Board of Prison Terms (BPT). Such members that sit on these boards were/are former parole officers, correctional officers, prosecutors and law enforcement.

After reading a couple of articles in the *Commemorator* on Ruchell Magee, who was a former cellmate of mine some years ago, I began doing more research about the BPT being mandated to set our parole dates for all cases sentenced to 7 years to life prior to July 1, 1977.

I also recently received some additional documents showing beyond a reasonable doubt these claims have merit in showing: (1) Our primary terms should have been fixed between 1975 – 1981; (2) the CRB was mandated, pursuant to Penal Code, Sec. 3022 to fix the terms (3) the BPT has deliberately failed to fulfill the obligated duty of the CRB; (4) BPT has continuously, since their inception, erroneously been finding us unsuitable for parole by using new regulations that came into effect after July1, 1977.

I am one of these 7-years-to-life and a jailhouse lawyer/paralegal who wishes to launch a Class Action State lawsuit on behalf of New Afrikans sentenced under this 7-years-to-life, who were convicted before July 1, 1977.

I don't know the actual count at this moment, but there are only 1,200 to 1,500 prisoners still in prison serving a 7-year-to-life sentence. I am waiting on the race data to show how many are New Afrikan prisoners.

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Why Being Anti-War Means Being Anti-Imperialist

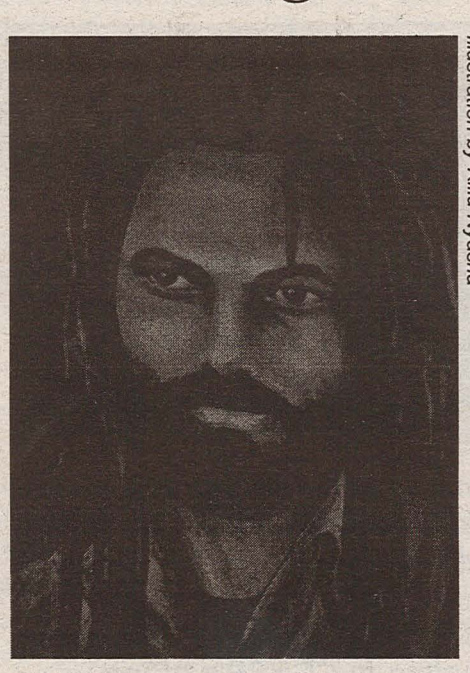


Illustration by Kiilu Nyasha

© 2003 Mumia Abu-Jamal

What everybody knows, after the mass protests that were held in cities around the earth over a year ago, is that the forces of the U.S. government could not care less about the popular protests that shook the planet. They could not care less because they do not serve the interests of the people, but the privileged; they do not serve the many; they serve the few. They serve Wall Street; Petroleum Row; Haarken Oil and Halliburton. In their heart of hearts, 'democracy' is a dirty word.

They don't really care about the latest round of protests that are being waged against the war; they have their hands on the levers of power, and they don't want to let go. Those who dared to lie to the American people to start a needless war, could care less that there are millions of people who oppose it. That's why they chose the vehicle of fear, the spectre of 'terrorism,' to justify the Iraq attack, when every schoolchild now knows that the Baghdad government had nothing to do with the events of 9-11.

But the Bush Regime has used that fear; that anxiety; that sense of being under attack, to stoke the fires of war, and now the U.S. is involved in building and protecting a colony in the heart of the Middle East. That's why it isn't enough to simply say, "Bring the Troops Home," as some have said. For to do so only means, 'bring them home today, to unleash them on some other unsuspecting people tomorrow.' That is a recipe for postponing war, not ending it.

War is indeed, big business, but it is more than that; it is a social tool by which governments have always mobilized larger social forces for their political ends. The ends of government? What it has always been – power.

Why do you think the Bushites have unleashed the somber Ashcroft upon the American people? A man who lost a senate election to a dead man is now the ultimate arbiter of who may exercise civil rights in this 'new era'? Students are being thrown out of school because politicians don't like their t-shirts. Thousands are locked in dark gulags in Guantanamo Bay, Cuba. They are denied lawyers, are being held incommunicado, and face torture. When some have dared to file suits against these fundamental violations of human rights, they are told that because this site is in Cuba, the U.S. suddenly lacks 'jurisdiction.'

If the U.S. doesn't have jurisdiction, who does? Cuba? The UN? Clearly, the solution to the egregious human rights violations in Guantanamo Bay will not be found in U.S. courts, just as the solution to these wars for empire will not be found in anti-war marches.

This is but a Beginning; Not an End.

To be truly anti-imperialist means to oppose the 'soft'-imperialism of the Democrats, *and* the 'hard' imperialism of the Republicans. Both imperialisms are fundamentally wrong, for they begin with the false premise that Americans know best how other peoples should live their lives and organize their societies.

One cannot believe in self-determination and imperialism; those two views are incompatible.

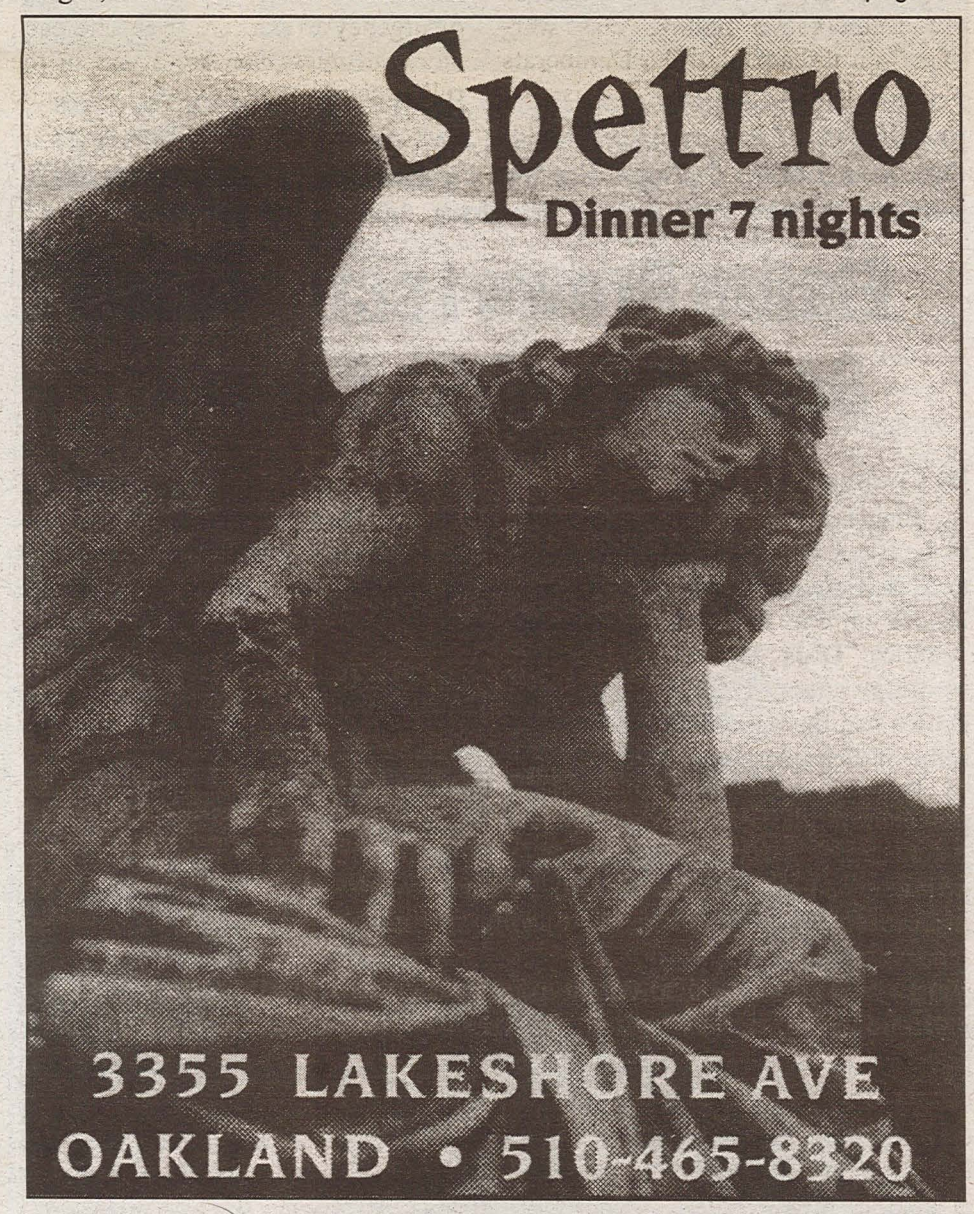
To be truly anti-imperialist means organizing, not demonstrations, but mass movements that pose an alternative to the deadly status quo. It means believing, and fighting for, the idea that another world is possible. It means thinking of the peoples of this world as the same as us; not 'them.' It means the renunciation of white supremacy. It means a foreign policy truly based upon simple humility, instead of domination.

It means a real transformation of the way things are done here; and that means change; revolution. It means this, or it means nothing.

For, if these steps aren't taken, generations will be plunged into bloody and needless wars; wars fought for wealthy elite based on lies, and fear, and greed.

It means the surrender of your children and grandchildren to wars of ignorance. It means, in fact, endless war!

No to Imperial War!



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Black Panther Party Founders Advance the Legacy

Bobby Seale joins BPP Legacy Committee meetings hosted at CCBPP office

CCBPP photo

Black Panther Party Legacy Committee (left to right) Deborah Johnson, Bobby Seale, David Hilliard, Bobby Coleman, Isadora McKeon, Keana Novelozo and Hoyt Fay, enjoy a moment together after discussing their plans for the Legacy Project. Constance James, CCBPP Volunteers Coordinator (far right) helped to host the meeting in CCBPP's office.

By Constance D. James

At Oakland's Laney College, former Black Panther Party Chief of Staff David Hilliard launched the first semester of the Black Panther Party history class in September 2003. Volunteers from CCBPP and members of Laney's Club Knowledge organized a petition to offer the class. Over a hundred students signed up for the class to learn about the accomplishments and contributions that the Black Panther Party made to our society. But it was also a class that taught students about organizing.

The class sparked the spirits of a group of students who, along with Hilliard, formed the BPP Legacy Committee to design classes that will be offered at other colleges. In May, 2004 CCBPP made space available in its office to the committee to begin formal meeting for their program. In June, BPP founder Bobby Seale joined the Legacy Committee and began to attend the meetings.

The Committee is also working on a Black Panther legacy project. Currently the Committee is searching for a site to host a Black Panther Museum and Education Center.

The committee consists of a few of Hilliard's former students: Isadora McKeon, Keana Novelozo, Hoyt C. Fay, Carolyn Himes, and Deborah Johnson.

"It's so exciting. This project is inspiring! I am looking forward to seeing things get done," stated Novelozo.

Currently the Legacy Committee has been researching what will be needed to complete this project. At the end of their research they plan to present their project to a few grant prospect hopefuls.

Bobby Seale (who founded the Black Panther Party with Huey P.

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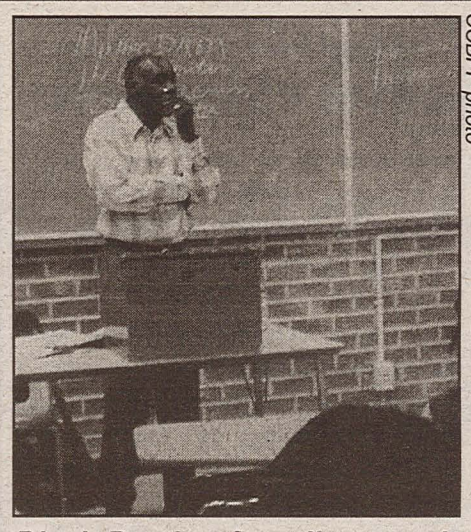

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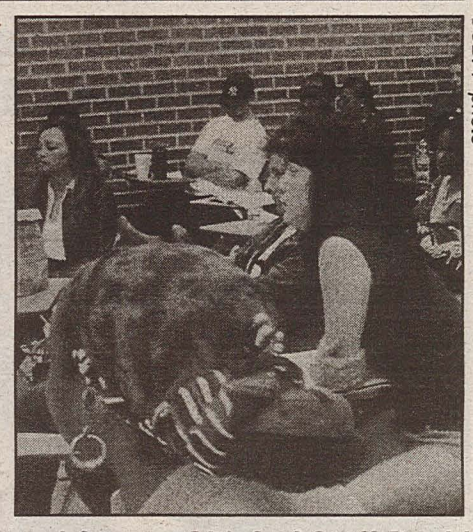

CCBPP photo

Black Panther founding member and former Chief of Staff David Hilliard (left) taught the history of the Black Panther Party, promoting principles of change and struggle as the legacy of the BPP, and describing the many progressive programs arising from the movement to students at Oakland's Laney College.

Photo by Tony Salazar

Former BPP Chairwoman Elaine Brown (at podium) teaches principles of intercommunalism and explains to students at Oakland's Mills College that we cannot depend on capitalist society to take care of our children.

Elaine Brown Lectures at Oakland's Mills College

By Constance D. James

Elaine Brown, former chairperson in the Black Panther Party, made a trip to Mills College in Oakland to give a lecture on the black experience in America. Over 400 people, mostly students, attended the lecture, and Brown had the opportunity to answer some of their questions.

Brown spoke on social issues, such as the criminal justice system and oppressed communities, that especially affect the black community and other minority communities in America. One student asked Brown about the difficulties of being successful in America. Brown explained that being successful in America's capitalist economy meant that other people lose while you win. Capitalism creates competition and it is fueled off of self-interest. To succeed in America means to destroy your fellow citizen. "We know that in a capitalist society, in this society, in order for me to get anything I have to kill you," stated Brown. Brown explained that we cannot depend on this capitalist society to take care of our children. Brown said, "It is up to black people to begin to take care of our children. There is no room for sharing in a capitalist system because every person is acting in their own self-interest.

Brown also spoke of Huey P. Newton's idea of intercommunalism. Newton believed that there was a connection between oppressed communities all over the world and that this would be manifested through intercommunalism.

Globalization is forcing the world into intercommunalism. Brown explained that through globalization eventually only a few countries and corporations will produce a large number of necessities, making all other nations and countries dependent on a few. The World Bank and the International Monetary Fund manifest this form of globalization. The United States government has power and influence because of its wealth.

Point number five in the Ten Point Platform demands education for the people that teaches the true history of Blacks and their roles in present-day society. This point was manifested in Elaine Brown's lecture. In her lecture, Brown went through a brief timeline of the Black experience in America. Brown described how Black people went from a class of slavery to a criminal class. During slavery, blacks were not considered people. They were 3/5 of a person.

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Black Panther Party
38th AnnualCelebreation
Come One Come All

WHERE: Laney College
900 Fallon Street \Oakland, CA
Sponsor by Club Knowledge,

TIME: 4PM TO 10PM

WHEN: Saturday: October 16, 2004
Speakers, Music, and Performances, including

Bobby Seale
The F.U.G.I.T.V.E.
and more.

INTERCOMMUNAL NEWS BRIEFS

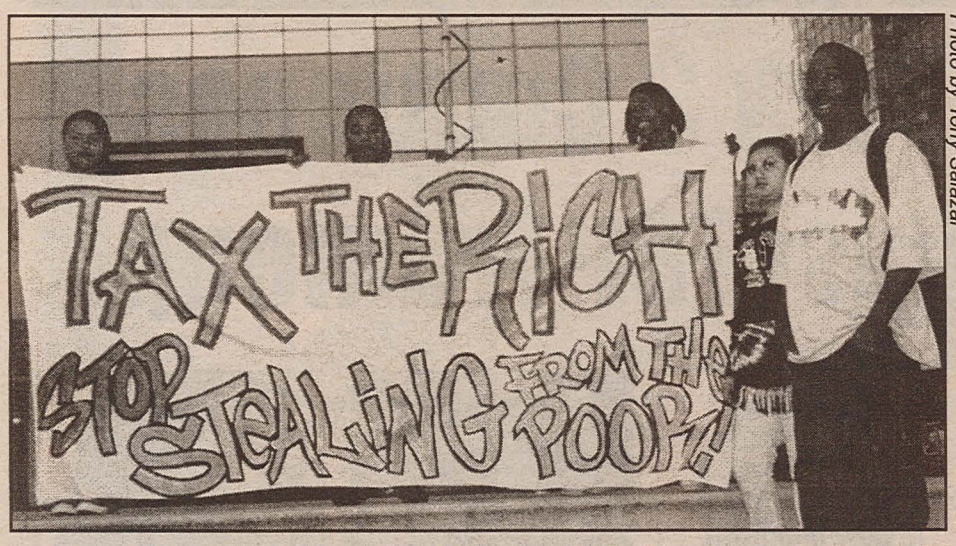


Photo by Tony Salazar

At a rally in front of Oakland City Hall, Oakland students point out that problems in public education result from government theft of resources from poor communities.

Students, Parents and Teachers in Northern California Organize to Oppose Cuts in Public Education

By F.T. Salazar

Fifty years after *Brown v. Board of Education*, public schools are still separate and unequal. While affluent schools benefit from the involvement of affluent parents and well-funded private foundations, schools in working class communities suffer from inadequate funding, fiscal mismanagement and political opportunism.

The situation is so bad that students, parents and teachers from California's West Contra Costa County school district gave up their spring break this year to march 71 miles to the State Capitol to demand equity in education funding, forgiveness of their state takeover loan and full implementation of Proposition 98 (the voter-approved minimal funding requirement which California Governor Arnold Schwarzenegger has unilaterally voided).

Mirroring the state's overall disregard for poor children, Schwarzenegger refused to meet with the large delegation that had walked all the way from their Bay Area district, which was the first to be taken over by the state some 13 years earlier.

Teachers gave up their spring break this year to march 71 miles to the State Capitol to demand equity in education funding,

Over a decade of state administration of the district has led to the death of high school sports, elementary music and libraries.

Activists have engaged in a hunger strike at the State Capitol to draw more attention to the schools crisis, but the Governor refuses to acknowledge their existence.

In the school district which was most recently taken over by the state, overseer Randolph Ward is going forward with his unilateral plans to close five elementary schools, forcing over 1000 predominantly African-American schoolchildren to traverse some of Oakland's most dangerous streets on their way to already dangerously overcrowded schools outside of their neighborhood.

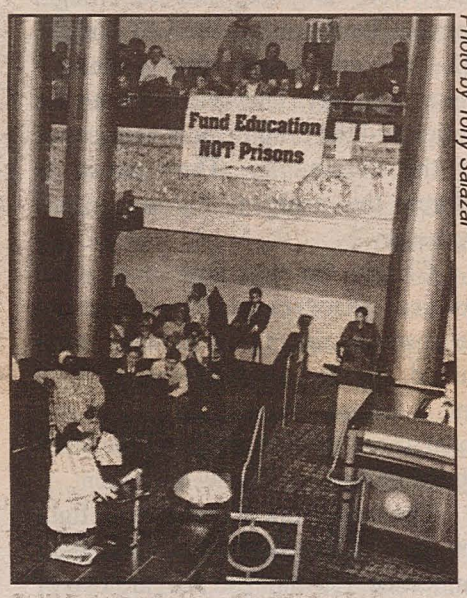


Photo by Tony Salazar

At Oakland's City Council meeting, students, organizers and concerned citizens reiterated their opposition to State Administrator Ward's cuts in services, which they point out are ruining public schools in Oakland.

Even though the Oakland City Council unanimously opposed the school closures, Ward's mouthpiece, school district spokesman Ken Epstein, scoffed at the symbolic move.

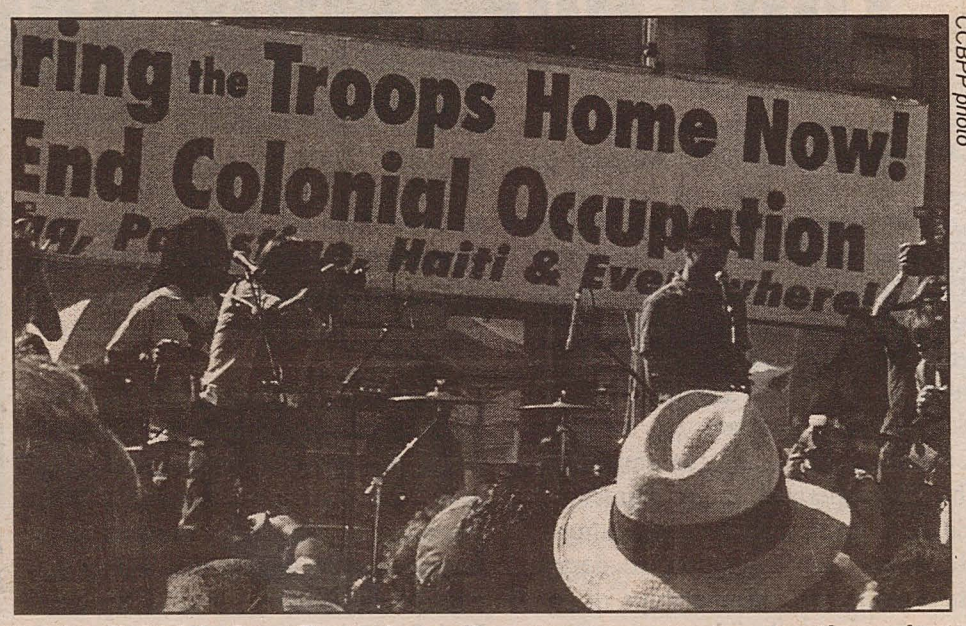
"It's fine for the City Council to take a position," Epstein told the *Oakland Tribune*. "But we're separate entities. We've adopted a process and we're going ahead on this."

In nearby Vallejo, the next state takeover (the 7th overall) was set in motion this spring when the school district requested a state loan in the wake of yet another financial crisis brought about by a lack of communication between district officials, their fiscal advisor and the locally-elected school board.

To make matters worse, 57 other California school districts recently filed reports with the state warning that they may not be able to pay their bills sometime during the next two or three years.

Power to the People

Increased U.S. Aggression in Iraq and Haiti Brings Increased Resolve to End Injustice and Colonial Occupation



CCBPP photo

In April 2004, San Francisco Bay Area protesters gathered at the San Francisco Civic Center after marching from Dolores Park. At the rally, people of all cultures and races denounced and demanded an end to the United States occupation of Iraq and Haiti.

Independent Truckers Fight Slave Wages at Port of Oakland

By Commemorator Staff

On May 7, independent truckers at the Port of Oakland, California staged a one-day work stoppage to protest low pay. They sought a 30% pay increase and a fuel surcharge to compensate them for rising fuel costs. As independent contractors, they are responsible for all costs and when diesel prices hit $2.40 a gallon, some reported even LOSING money for a day's work hauling short-run loads for ship owning corporations, mainly working as subcontractors of small trucking brokers. Most of the truckers are low-income Latinos from Central America, African Americans and South Asians – people of color who have been forced to take the great expense and financial risks of owning and supporting their own trucks.

"You need a special license – a commercial class A license - and you lose a full day to get a sticker every 3 months, and wait," Jose Centeno, a trucker out of Oakland, CA. "They charge us $600 every year for registering – they take $600!"

Centeno went on to say that most of the other truckers run 3 - 4 loads each day, working 9 -10 hours shifts, and on average, truckers work 2 shifts. Most survive on 18 hours a day, and they don't see their families. Their united reason for striking is wages. They get paid $275 - $300 a day (not including maintenance cost such as gasoline, repairs, tire replacement, etc.) and take home only about $80 a day.

Sometimes the truckers take on additional loads, and "that is dangerous because drivers get tired," Centeno said, "and the cost of gas is at $2.40 a gallon. Most truckers have no health insurance."

CCBPP photo

Independent truck driver Jose Centeno drives over 10 hours of work a day, but only takes home about $80.

"The question is," stated Mamenas Martin, a trucker who moved here from Eritrea 8 years ago, 'How many billion dollars does the Port of Oakland make? Where does this money go? The City is not forthcoming. They are now closing the Port — forcing us off the property. This is all about money. We cannot survive like this."

"Look at all the property and investment we are supposed to put in, (cost of vehicle, upkeep, gas, registration, and insurance) and then they turn around, and are not willing to pay us enough to live on."

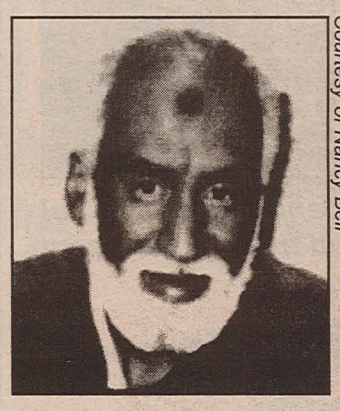
After a week of picketing, the Port of Oakland succeeded in getting a court injunction, alleging that the strikers were impeding business by harassing truckers who crossed their picket line. At the same time, the Port began to offer small raises and gas reimbursement increases while negotiating with 'strike leaders.'

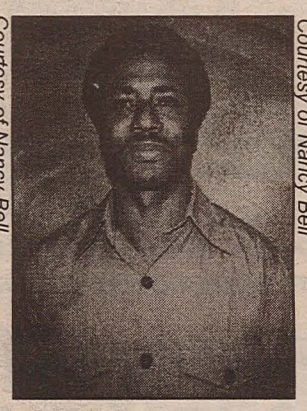
Independent truckers in Hampton Roads, VA, Los Angeles, CA and other cities have threatened work stoppages and other labor actions as well.

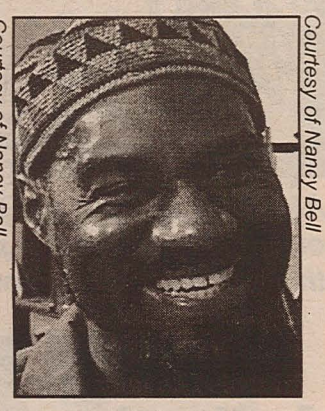
Power to the people

Letters to the Editor

After 34 Years: New York 3 Continues Long Hard Fight Against FBI Frameup







Political prisoners (the late Albert Nuh Washington) Herman Bell, and Jalil Abdul Muntaqim (Anthony Bottom).

Dear Editor,

On May 21, 1971 two New York City police officers were fatally shot. This shooting occurred within the context of two major national trends: the growth of black revolutionary groups such as the Black Panther Party for Self Defense, and later on, the Black Liberation Army. At the same time, the FBI operated under Director J. Edgar Hoover, with the cooperation of the Nixon administration, to destroy the leaders and memberships of both mainstream civil rights and militant black organizations. This counterintelligence operation, called COINTELPRO, targeted black leaders by infiltrating these groups, including the Black Liberation Movement, framing members of the movement for crimes, and even murdering them, in order to get them off the streets and out of contact with the community. The shooting of these two police officers also came immediately after the infamous trial of the "Panther 21," a case in New York against 21 members of the BPP charged with planning "terrorist" acts. After nearly a two-year trial all 21 defendants were acquitted.

On May 26, 1971, only 5 days after the crime, FBI Director Hoover was called to the White House, and in a secret meeting with President Richard Nixon, John Erlichman (the Domestic Advisor to the President), and also members of the Watergate plumbers, they discussed this case and established that the FBI would solve the crime under the code name NEWKILL, or New York killing. It is believed that in this meeting, the FBI and White House conspired to frame Black Panthers for the killing.

Furthermore, on May 19, 1971, only three days before the shooting, two other NYPD officers were injured. Dhoruba bin Wahad (formerly Richard Moore), was convicted in that case and served 19 years in prison for attempted murder. At the time of his arrest, Dhoruba was a ranking member of the Black Panther Party and a target of COINTELPRO. Eventually, in 1990, he was released due to a successful appeal based on information found in COINTELPRO documents, which detailed how information was manufactured and testimony perjured. Similar evidence has not been allowed as evidence in the case of the New York 3.

Three months after the killings, on August 28, 1971, Jalil Abdul Muntaqim (Anthony Bottom) and Albert Nuh Washington were arrested in San Francisco during an armed confrontation with police. Their arrests came only one week after the assassination of BPP Field Marshall George Jackson. They were later charged with the New York killings. Nearly two years later, Herman Bell was arrested in New Orleans. Also arrested and charged in the case were Gabriel and Francisco Torres although the two brothers were acquitted due to lack of evidence.

The first trial, then against the New York 5 (including the Torres brothers), ended in a mistrial. In that trial, only one vote was cast to convict Nuh Washington. The Torres brothers were acquitted in the second trial. But at the end of the second trial, in 1975, the New York 3 – Nuh, Jalil, and Herman – were convicted of first-degree murder, weapons possession, and conspiracy.

All three members of the New York 3 were specifically named in COINTELPRO documents as members of the Black Liberation Movement who had to be "neutralized." These documents, and the media smear campaign enacted by the FBI and the White House, claimed that these community and human rights activists were black militants. This domestic program of political repression was revealed by a 1976 congressional committee, the Church Commission, to have utilized extra-legal methods to neutralize social justice movements, including surveillance, beating, torture, harassment, instigating violent feuds between rival individuals and organizations, coercion and intimidation of witnesses, isolating and bad jacketing influential leaders, as well as outright murder. In fact, a major reason that many BPP and BLA members were forced to go underground and arm themselves was the deadly FBI-instigated split in the party between factions led by Eldridge Cleaver and Huey P. Newton.

In reality, the main activities conducted by the New York 3 and other members of the BPP were running programs designed to serve the community, such as the Free Breakfast program for children; health care programs, such as sickle-cell anemia testing and lead poisoning prevention; legal and political education; and anti-drug activities.

The BPP helped tenants fight slumlords and demanded traffic lights and speed bumps on streets where it was unsafe for children to play. It is also true that the BPP was an armed group. The decision to arm BPP members stemmed from the need for a solution to the massive police violence that plagued the communities where the BPP operated. At the time, in communities like Oakland, CA, black youth were being blatantly murdered by police on a regular basis. They patrolled the community, ensuring that the police followed proper search and arrest procedures. They studied the law and informed community members about their rights. The guns involved in the BPP were only for self-defense. It was for these acts that they were targeted, not for illegal activity. Furthermore, the BPP and the BLA actively fought drug dealers in the community. They viewed both the police and the drug dealers as enemies of the community. They chose to address this problem "by any means necessary."

Clearly, the New York 3 and other political prisoners are imprisoned not because of crimes they actually committed, but for their political activity and J. Edgar Hoover's racist and personal wars against members of the black liberation and civil rights movement.

The New York 3 continue to fight for their freedom and maintain their innocence. Herman and Jalil are two of the longest held political prisoners in the U.S. Each member of the New York 3 has served almost 30 years. On April 28, 2000, Albert Nuh Washington passed away after a long, painful battle with liver cancer. Jalil and Herman are currently serving their sentences.

Fact: Two women who were friends of the New York 3 were jailed for nearly a year and a half and separated from their young children. They were repeatedly threatened by the prosecution and told that they would lose custody of their children if they refused to say what the prosecution wanted them to say in court. These women were eventually given monetary awards for their testimony and other criminal charges against them dismissed. When one of them was asked, while testifying, whether a deal was made for her testimony, she said no, and the prosecution failed to correct her perjury.

Fact: There is no evidence linking Nuh (now deceased) to these crimes other than his political beliefs and associations. The trial judge hid the inadequacy of the prosecution's case against Nuh through his instructions to the jury, charging that all the evidence applied equally to the defendants.

Fact: Albert Nuh Washington was allowed to refuse legal counsel, even though Judge Greenfield never ordered the required procedure to ensure Nuh's competence to represent himself. If Nuh had been ensured proper legal counsel, his case probably would have been dismissed due to lack of evidence.

Fact: The trial judge, immediately prior to charging the jury, prodded the prosecution into asking for a charge on conspiracy saying "Don't you mean that you want a conspiracy charge

Continued on Page 21

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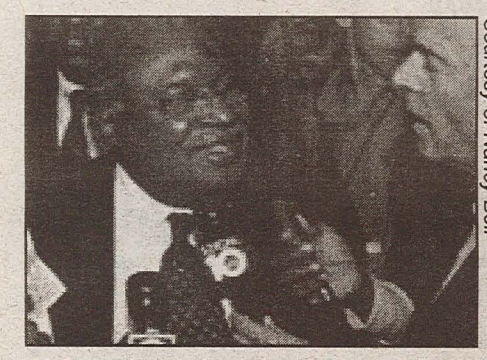
International Update

U.S. Coup in Haiti



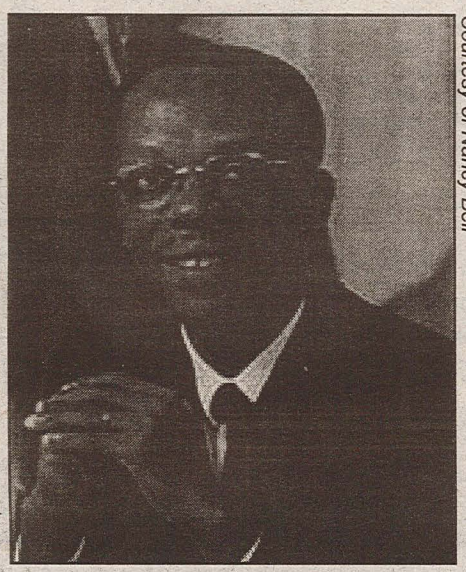
Courtesy of Nancy Bell

U.S.-selected leader Gérard LaTortue is now openly supporting the former death squad members who overthrew Haiti's legally elected government.

"We want an immediate end to all wars of aggression. We believe that the various conflicts, which exist around the world, stem directly from the aggressive desires of the U.S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U.S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors."

Point Number Eight: Black Panther Party's Ten Point-Program and Platform.

Jean-Bertrand Aristide, Haiti's first democratically-elected president, was removed from office and flown to the Central African Republic by U.S. military forces on February 29, following a mounting campaign of economic, political, and finally military pressure engineered by the U.S. government in recent years. U.S. government pronouncements widely broadcast in mainstream U.S. media outlets claiming that Aristide had resigned in

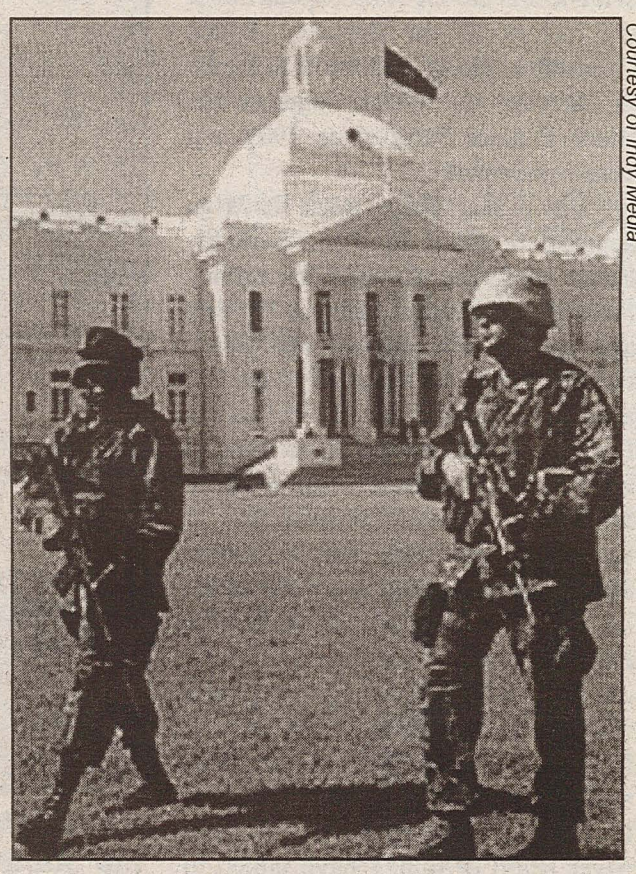


Courtesy of Nancy Bell

Elected Haitian President Jean-Bertrand Aristide's Lavalas Party emerged from hiding in May to demand the new goverment disarm all sides in the divided country and end intolerance, arrests and killing.

order to spare his nation further bloodshed were soon contradicted by statements from Aristide himself that he had been kidnapped by U.S. Marines and forceably deposed as Haiti's leader.

Aristide had incurred the wrath of the Bush administration for his increasing opposition to U.S.— and World Bank — imposed economic policies geared at opening Haiti's already-impoverished economy to even more exploitation by multinational textile and other corporations. His ouster was reminiscent of a similar failing U.S.-backed coup attempt in the region —. that of Venezuela's Hugo Chavez in 2002. Denunciations of the U.S. intervention in Haiti echoed from demonstrations by Haitians in various U.S. cities, as well as from neighboring Caribbean nations, and from members of the U.S. Congressional Black Caucus. The U.S.-backed coup positions the United States with another springboard for further aggressive actions against governments which the U.S. has stated overt intent to see replaced in the region, particularly those of Venezuela and Cuba.



Courtesy of Indy Media

U.S. Marines guarding the Presidential Palace in Haiti, help engineer the coup which installed Gérard LaTortue as the new U.S.-backed president of Haiti.

U.S.-picked successor

In the weeks preceeding the coup, U.S. diplomats called for the Aristide government to include opposition leaders from within the country. Instead, Aris-tide's replacement, interim Prime Minister Gérard LaTortue, was delivered by the U.S. government to Haiti a week after the coup from Boca Raton, Florida, where he was a business consultant. He had been selected by a US-backed assemblage of "eminent Haitians." LaTortue, 69, is a lawyer and an economist who fled Haiti in the 1960s, returning only for brief periods since. He worked for decades with the United Nations Industrial Development Organization and briefly served in 1988 as Haiti's foreign minister under the regime of Leslie Manigat, which had been installed by the military junta which replaced Jean-Claude "Baby Doc" Duvalier.

Mr. LaTortue stated publicly upon his arrival in Haiti, "I come with all my impartiality, with no political party. I come to work with all Haitians." Yet two weeks later, back in his Haitian hometown of Gonaives where the armed rebellion against Aristide first took hold, LaTortue attended a mass rally and praised the rebel leaders. Many of the participants in the violence preceding Aristide's ouster were former members of the Haitian army which Aristide had disbanded – but not disarmed – in 1994. Anti-Aristide forces have received additional arms from the U.S. Speaking at the South Berkeley Community Church on April 3, Rev. Sandra Gourdet, a missionary who recently returned from Haiti, accused the United States of financing the coup d'etat. "Over the past few years there has been evidence that 20,000 M16's were sent by the United States into the Dominican Republic and during that same period of time $1.6 million was spent to train Haitians," she said.

In the 1980s, Aristide, as a Catholic priest serving a parish of some of Haiti's poorest residents, gained notoriety for his denunciations of the dictatorial regime of "Baby Doc" Duvalier. In 1990, he won by a landslide to become the first democratically-elected president of the poorest nation in the Western Hemisphere. Less than a year later he was deposed by a military junta, but

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David Hilliard on Berkeley Police

Continued from page 1

ago, slandering the Black Panther Party. David, why don't you talk about the current media attack against the Black Panther Party by the *Oakland Tribune* and the *LA Times*, speak about the history of the Berkeley Police Department along with the U.S. media in carrying out attacks against the Black Panther Party since 1969 and even before that.

David H..: Yes, I think that's an appropriate place to start. Berkeley Police and the Counter-Insurgency Program was launched almost 40 years ago by the FBI against our Black Panther Party. I am just totally appalled, absolutely appalled, at the fact that the Berkeley Police conspired to support what is considered Para-military Journalism by Kate Coleman. She in fact orchestrated this misinformation. She first corresponded about this in the *LA Times,* accusing our Black Panther Party of being in connection with someone who we never heard of. This person whose name, according to the story, is Don Juan Warren Graphenreed, was accused of shooting a police officer in Berkeley in August, 1970. We have never heard of him. I have talked to other party members and party leadership and nobody knows who this person is. So, this is part of the FBI running conspiracy to criminalize our movement.

The *LA Times* did a cover story on this article, and following that, there was the press conference held by the Berkeley Police. Now keep in mind that in 1969, Chief Baker, of the Berkeley Police Department released an assault plan against our Black Panther Party when we were located at 3106 Shattuck Avenue, to attack us, to seize our office, to bomb our office, and if party members tried to run out of the office they had sharp shooters on the roof (snipers) to kill us. So there is a history of the Berkeley Police Department's attitude against our Black Panther Party.

So, I think that one has to understand that there is a secret support campaign by these news reporters, one Kristin Bender, who placed these articles in the newspaper – the May 26th and the May 27th issue of The *Oakland Tribune*. The *LA Times* article is by a Lee Romney, who is the *Times* San Francisco correspondent.. The article was printed on the front page of the *Times* the day before the The *Oakland Tribune* May 26th edition.

It's important people understand that this is actually a very bogus, hostile intelligence article. It was reckless and unsubstantiated and we want to bring attention to the historical assault that was leveled against our Black Panther Party by the Berkeley Police Department back in 1969. Kate Coleman, in collusion with David Horowitz, have made it their personal vendetta to continuously create these conspiracies and to criminalize the Black Panther Party.

In the old days we had a way to respond to these falsehoods through our *Black Panther Party Intercommunal News Service.* We are speaking with the *Commemorator* newspaper today to get our opinion across because I have made appeals to the Berkeley Police Department and to Mayor Tom Bates. I've made appeals through the *Tribune* where I spoke to the staff writer Kristin Bender, who did the *Oakland Tribune* article, and I spoke to the journalist, Lee Romney at the *LA Times,* who is in collaboration with Kate Coleman, who has a history of attacking our Black Panther Party. I spoke to all of these people asking for equal time, asking if they would consider publishing a rebuttal, given the fact that Berkeley Police dropped those charges the same day that they issued them, alleging that this person killed a police officer in August 1970. The same day they issued these statements, they also dropped the charges saying that there was insufficient evidence to connect this person with the 1970 murder. Also, Tom Orloff, Alameda County District Attorney in Oakland, who has a history of leading the campaign of criminalizing our Black Panther Party, seemed to have been involved in this.

So this is just continuous criminalization, a part of the COINTELPRO program to discredit, through misinformation, the positive contribution of our Black Panther Party. It's their campaign with their hostile intelligence and their bogus, reckless, and unsubstantiated reporters to criminalize us and instill fear in people when it comes to our Black Panther Party. I think that's what this is all about, and we want to go on record to counter it by issuing and telling people the assault plans that were drawn up by the Berkeley Police department in 1969.

***Commemorator*:** Okay. So people like those you named should know differently on these matters, and therefore shouldn't have gone along with this?

David H.: They should at least give us the opportunity to respond. Nobody gave us the opportunity to even respond to this. It was just a sensationalist article to sell newspapers. I mean, at the risk of totally criminalizing our Black Panther Party and painting us as just these reckless, crazy cop-killers. In fact, the man who was arrested for this alleged cop-killing in 1970 had no relation with our Black Panther Party. There were many articles saying that we created the climate to put these guys in an attack mode against the police with our rhetoric and our anti-police propaganda. The fact of the matter is: For those people who were part of that era, there were many, many organizations who were disgruntled and who had issues with the outlaw behavior of the Berkeley, Oakland, San Francisco, L.A. and the Chicago police departments. The police brought this on themselves because of their outlaw and racist practices in the community. It was not the Black Panther Party that created that climate. Again, that is the language of their counterintelligence programs by J. Edgar Hoover, director of the FBI, to discredit our movement, and to paint us without a single virtue, that we were reckless cop-killers. So, those people that advance that kind of attitude are in fact carrying on the policy to slander, to discredit, to destroy the Black Panther Party and our

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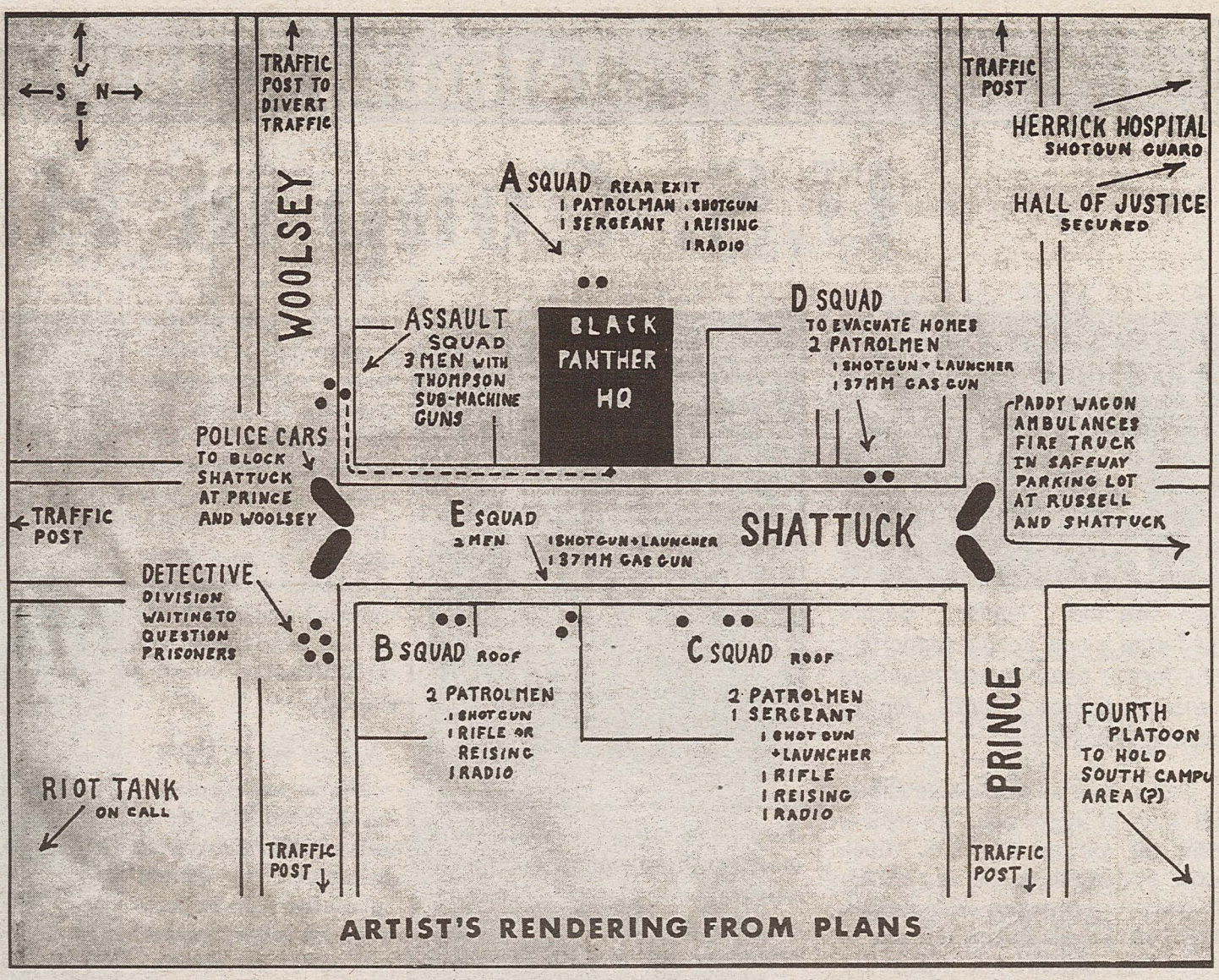
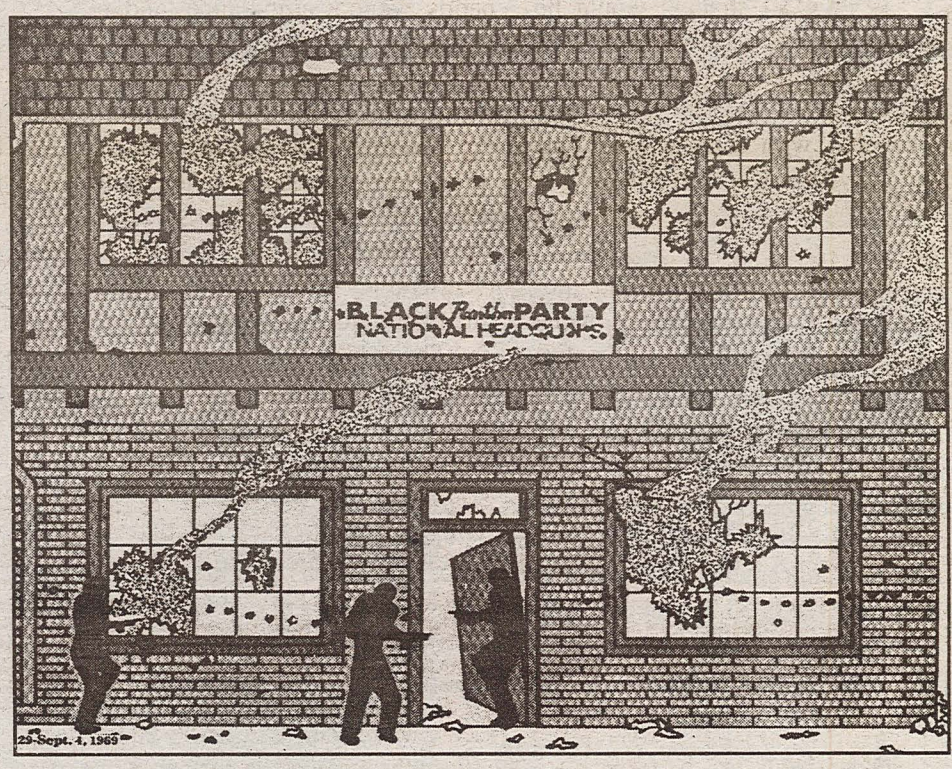


Black Panther Archives

A 1969 diagram by the Berkeley Police of their plan to attack the Black Panther headquarters in the South Berkeley Black neighborhood where the office was located (See the 1969* Berkeley Tribe *article, page 9)



Black Panther Archives

A Berkeley Police sketch of the Black Panther Party National Headquarters in South Berkeley in 1969. The sketch is part of a plan to murder and wipe out the BPP across the country. (See The Berkeley Tribe article, page 9)

Archives

Berkeley Tribe (Reprint)

Editor's note: The following appeared in the Berkeley Tribe, *a local weekly radical newspaper for the week of August 29-September 4, 1969, and the* Black Panther Community News Service.

The Berkeley Tribe gave photocopies of this document to the Black Panther Party on Wednesday morning [August 24], in the interest of their survival. The document details a heavily-armed attack against the Black Panther national headquarters by members of the Berkeley Police Department. It was brought to the* Tribe *a few hours after it left the Berkeley police headquarters, where it had left the hand of a ranking Berkeley police officer during a careless moment.

***Late Wednesday, the Berkeley police admitted that they had such attack plans for some 40 local organizations.* (Berkeley Tribe)**

"Two men enter and move to left and to right center of ground floor. Fire 30 rounds each up through second story floor, and reload.

"By now all shutters would be blown off upper floor windows. The entire building should be flooded with tear gas. The entire upper floor should be covered with intense fire. This should have the necessary effect."

The above words are from a plan prepared by Berkeley Police for an attack on the Black Panther Party's national headquarters in the south Berkeley ghetto. The entire plan is shown in these pages in unaltered photocopy form.

A ranking Berkeley police officer carelessly let the attack plan out of his grasp for a critical moment at the Berkeley police headquarters last week. The document came to the *Tribe* through persons we consider completely reliable.

When the *Tribe* received the plan, it was typed on crisp, flat, unsoiled paper, without wrinkles, smudges, or other signs of use. We infer that it is very new. The handwritten notes on the plan indicate that it is still in the development stage.

The weaponry of the BPD attack force in this plan includes 3 Thompson submachine guns — used to fire the 90 bullets up through the second story floor, as described by police in the first paragraph above — and 5 shotguns loaded with .00 gauge shells and solid slugs, 4 grenade launches, 2 Reising automatic rifles, 2 37-millimeter gas guns, and 2 regular rifles — all backed up by a riot tank and by a shotgun guard at Herrick [now Alta Bates] hospital. The Fourth Platoon is held in reserve for duty unspecified in the plan. The Fourth Platoon's unusual assignment is the South Campus area. In this attack plan, it seems to be held back to secure the Avenue — or else it is the attack force itself.

The violent attack on the Black Panther Party headquarters opens with solid-slug shotgun and armor-piercing rifle blasts ripping out all the front widows. Grenade launchers then fire tear gas in through all the openings as the heavy armament tries to shoot open the front door.

If the "offenders" inside the building then fail to surrender, the assault squad gets ready to move. The second story is raked with gunfire.

The outside attacking force then holds its fire as the three-man assault team, clutching submachine guns, rushes in through broken windows at the front of the building. Once inside, they fire a total of 96 bullets rapidly through the floor overhead, and reload.

The police outside on the street and on roofs across the street continue to pound the second story of the Panther office with a barrage of metal and gas.

Again the occupants are ordered out. Cops on the roofs keep watch for attacks by citizens from outside the building. The three-man assault squad goes upstairs to get the wounded and the dead. The paddy wagon, ambulance, and fire truck are summoned to the scene from the nearby Safeway parking lot.

The ambulance, if needed, rolls off to Herrick hospital, where police guards stand with shotguns poised.

It is easy to predict the results if the Berkeley police had carried out this plan before its publication here.

The public would not believe — would not want to believe — that it was premeditated. Not by the Berkeley police.

The press would quote the Berkeley police saying that the assault was made in swift, righteous response to, say, alleged gunfire from the Black Panther Party's national headquarters. That, at least, is the usual tale told when police departments make their attacks on Panther offices throughout the nation.

But now, in Berkeley, the preconceived police plan to annihilate the Black Panther Party headquarters is made public before the assault is made.

Now let the Berkeley police explain just who the theoretical "offenders" are, as mentioned in the plan.

Now let the Berkeley police tell the people how many other such assaults they are anticipating, against exactly what other groups.

Now let the Berkeley police talk of "due process of law" and the presumption of innocence, while they are machine-gunning up through the floor.

Now let the Berkeley police deny that they would ever conspire on any plan to destroy the Black Panther Party.

Now let the Berkeley police pretend to be such shocked and injured

Continued on page 20

Huey's Corner

HE WON'T BLEED ME

A Revolutionary Analysis:
Sweet Sweetback's Baadasssss Song

By Dr. Huey P. Newton

BPP Intercommunal News

In 1971, BPP Chairman, Bobby Seale, then recently released from prison, embraced Minister of Defense Huey P. Newton.

Editor's Note: Upon his release from prison in 1971, Bobby Seale, Black Panther Party Chairman, noted in his introduction of Dr. Huey P. Newton's revolutionary analysis of Sweet Sweetback's Baadasssss Song, *by filmmaker Melvin Van Peebles: "Brother Huey P. Newton is free and we are both out in the larger prison; but we are with our people in the Black community and Brother Huey P. Newton is giving a beautiful revolutionary analysis of* Sweet Sweetback."

Sweet Sweetback's Baadasssss Song *is the story of a young hustler (Van Peebles) whose aimless pleasure-seeking turns to radicalism after witnessing the beating of a Black revolutionary by two white cops. Seized with anger, Sweetback takes brutal revenge on the cops, forcing him into a desperate life on the run.*

Also as Melvin Van Peebles told Newsweek in 1971, "All the films about black people up to now have been told through the eyes of the Anglo-Saxon majority – in their rhythms and speech and pace. In my film, the black audience finally gets a chance to see some of their own fantasies acted out... rising out of the mud and kicking ass."

Today's ever-expanding prison industry build-up, on the one hand, and NAFTA, GATT, and the various "empowerment zones," "free-trade zones, or enterprise zones," on the other, social conditions in the local neighborhoods have uprooted communities, and forced many low-income and poor people into the street. People who once had living-wage jobs are without a local economic base, decent shelter and the necessities for survival, but instead are faced with a life of desperation and despair. This has become the norm for many more people since the early 1970s, since the ending of the Vietnam War and the downsizing due to monopoly capital. Therefore, poor people need to take back their communities from an institution of socialism for the wealthy and free enterprise for everyone else that systematically perpetrates ethnic, racial, and social divisions among the peoples of the working classes as the means by which they keep their own capitalist class in power. They promulgate, sow, and cultivate disunity *among the majority of us who have to work for a living at one level or another.*

Unchecked, this division will widen as the disparity widens because of the economic, social and culture dynamics under capitalism, influencing more and more communities to compete for crumbs as opposed to uniting for community control of the economies and the politics.

Melvin Dickson,
CCBPP Chairman

****

Original 1971 Introduction to *Sweet Sweetback* by Black Panther Party's then-chair Bobby Seale.

The feeling that I have now that I am back on the scene with Brother Huey P. Newton is one where I remember the times when Brother Huey was always there to interpret the cultural things and symbolic forms and expressions of the people in different forms of art. This was over three and a half years ago, the last time Brother Huey and I were together.

Now that I am back on the scene, I have had the chance to be with many righteous Party members and community people. Together we have shared the experience of going to the theater to see *Sweet Sweetback*, the latest movie on the set. Our minister of Defense, righteous, beautiful Brother Huey P. Newton was there interpreting all the symbolic meaning of the

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Remembrance & Celebration
The Life of
Chairman Fred Hampton

In honor of Fallen Comrades
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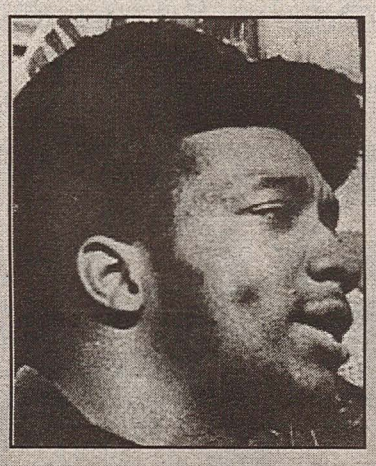

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California Prison Terms

Continued from page 3

In 1975, the California Supreme Court held *in re: Rodriquez* (1975) 14 C3d 639, that the Adult Authority was required to establish a primary term for each prisoner sentenced to an indeterminate term. The Court went on to clarify that the Adult Authority had a duty to establish a primary term somewhere between the statutory minimum and maximum, so the constitutionality of the punishment as applied could be considered.

The California Supreme Court also distinguished between two hearings conducted by the Adult Authority for ISL (Indetermined Sentence to Life) prisoners: term fixing and parole granting. The decision in Rodriquez applies only to indeterminate life terms and not to those convicted after July 1, 1977 under the Determinate Sentence Law (DSL).

As a result of the Rodriquez ruling, the Adult Authority, on April 15, 1975, implemented Directive No. 75/20 for setting parole release dates.

On September 2, 1975, the Adult Authority issued a second Directive No. 75/30 which goes into more details based on the ruling in *re: Rodriquez*.

The Adult Authority clearly stated the purpose of Directive No. 75/30 is to establish procedure designed to bring Adult Authority term setting practices into compliance with recent changes in the law.

The chairman of the Adult Authority stated this directive establishes distinct procedures for term fixing and that parole granting procedures are unaffected by this directive and continue to be covered by directive No.75/20 in the case *In re: Stanley* (1976) 54 Cal. App. 3d 1030. The invalidation was due to vagueness of relevant factors not considered when fixing the base period of a life term.

The Court of Appeals never invalidated Directive No. 75/30 that goes into more details than Directive No. 75/20. Even the Adult Authority made it clear the two were different in significant respects and should not be confused.

After the 1976 ruling in *In re: Stanley*, rules for the Authority & Women's Board Term and Parole, were promulgated pursuant to Adm. Code Title 15. These rules were the first and only published guidelines for parole under the ISL. These 1976 rules set the range for first degree murder at 8 to 13 years.

After July 1, 1977, the Determinate Sentence Law (DSL) came into effect removing the old ISL.

The legislature introduced and enacted Penal Code, sec. 3022 to guarantee the Community Release Board (CRB) determines and fixes dates for all prisoners convicted of murder or kidnap (P.C. 209) prior to July 1, 1977. The BPT was required to fulfill its' predecessors obligation pursuant to Penal Code, Section 1170.2b to fix the terms.

The Court held in *Way v. Superior Court* (1977) 141 Cal. Rptr 383, that the CRB was required to fix a term of confinement and set a parole release date for all ISL prisoners, including those sentenced to life imprisonment.

In 1978, following the passage of the DSL, the board implemented new regulations. The new regulations set a longer range for first degree murder; 8 to 22 years. The new regulation also treat past conviction behavior of ISL prisoners differently under the DSL. The board regulation 2292(a), clearly states: All life prisoners committed to state prison for crimes committed prior to July 1, 1977 shall be heard in accordance with rules in effect prior to July 1, 1977. All life prisoners heard after the effective date of these regulations who have been committed to state prison for crimes committed after July 1, 1977 shall be heard in accordance with this article 2292(A).

There are a number of other considerations of factors under the 1976 regulations the BPT 1978 regulations no longer consider. The enactment of the DSL declares the purpose of imprisonment for a crime is punishment. This standard of punishment

Continued on page 22

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Interview With James Calhoun

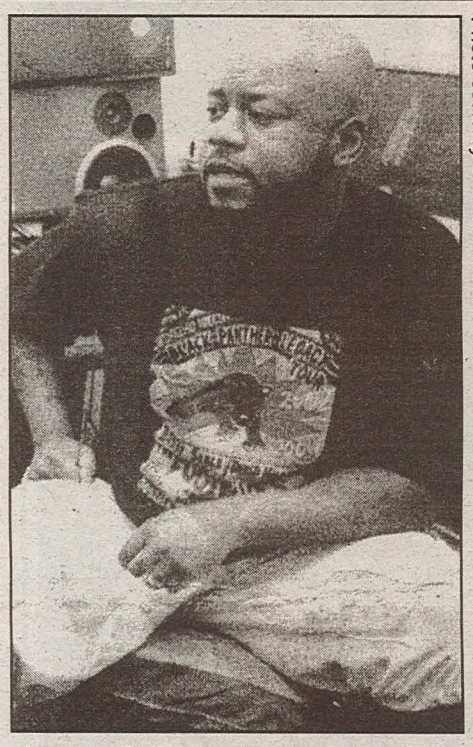


Photo courtesy of Black Panther Records

***James Calhoun, member of the F.U.G.I.T.I.V.E.S. talks about their new CD release,* Revolutionary Analysis of Baadasssss!**

By Constance D. James

The F.U.G.I.T.I.V.E.S. is a hip-hop group out of Oakland that promotes social awareness and social change through organizing. They use their music as a tool to reach the people. The members of the group are James Calhoun, Bones a.k.a. Jeffrey and J.U.G. (Justified Under God).

Recently, I was fortunate enough to interview James of the F.U.G.I.T.I.V.E.S, about the film *Baadasssss!* and the soon to be released album titled, "The Revolutionary Analysis of Baadasssss!"

The complementary soundtrack features 19 tracks, and features more of Huey P. Newton's words and speeches. "We want to remember the legacy that Huey left behind," stated James.

When I asked James what were some of his favorite songs on the album he replied "All of them." To narrow it down he described the first song on the album titled "Panther Party." He explained that this song was like a rally anthem. Its purpose is to reacquaint the people with the force of the Black Panther Party. Another favorite is a song titled W.H.H.Y. (White Hip Hop Youth). This song talks about how white corporations dominate the music industry. "It's not popular until white folks make it popular – until then, we are considered underground," explained James.

"Hip-hop's not black; that's what the record sales say; cause 80% is supported by white kids today. The old school traditional theme is cash rules everything and now hip hop is green." These lyrics to W.H.H.Y. describe just how musicians are torn between making good music and making music that sells. White corporations have a major influence on the music that the black community makes.

Some other songs on the album include "Chain Snatchers," which is a song that talks about the new trend of rappers and athletes wearing expensive diamond chains around their necks in public. This lifestyle doesn't relate to the community because most people don't make that kind of money. The F.U.G.I.T.V.E.S. wanted to make this point clear. "Most of our people are poor," explained James.

"Black Still" is a song that is dedicated to the political prisoners who are in jail for defending their right to be black and live in America. Some of the political prisoners have been in jail over twenty years; Mumia Abu Jamal and the New York 3 just to name a few. "These soldiers might never see the light of day," explains James.

The film *Baadasssss!* features a song titled, "Getting the Man's Foot Out Your Ass." This song is more like a poem. It takes you on a journey through American history and the black experience. "Being colored didn't work. We black now, as of opposite of white. Say it loud, I'm black and I'm proud. Afro to afro-consciousness, red black and green, Vietnam. Ain't no Vietcong ever called me Nigger. Protests. Latinos, Asians, Hippies. Coalitions. Niggas talking about education, voting and organizing, and getting the man's foot out of the ass."

The F.U.G.I.T.I.V.E.S. base their music on the legacy of the Black Panther Party. They use their music as a tool to reach the people. "We don't really follow the trends, the stereotypes, and the categories — and we just make music," stated James.

James explained that he wants his audience to understand that the group wants to break away from labels and classifications. "We are defining our position – we are educated speakers first and hip-hop artists later."

I asked James what inspired him to do this album. "The movie itself is interesting because it is actually two movies in one. It is a movie about a movie. Mario took Huey P. Newton's analysis of the original film and made a movie based on that analysis and added a contemporary feel to it," James explained.

Huey P. Newton and the Black Panther Party played an essential role in promoting the original film. Through *The Black Panther Intercommunal News Service,* the party was able to reveal the true nature of the film to the rest of the public. The original film faced much adversity from the film industry. Melvin Van Peebles and the Black Panther Party fought against the negativity and the prejudice in the film industry with the help of the community.

The Black Panther Party required that all of its members and its participants see *Sweet Sweetback's Baadasssss Song!* at least once. "The Black Panther Party's newspaper was widely read in the early stages of the party," explained James. "The newspaper was one of the real reasons why the film was such a hit."

The F.U.G.I.T.I.V.E.S. is an independently produced group. James explained that he started doing music when he was 15 years of age and that

Continued on page 18

BLACK PANTHER RECORDS

PRESS RELEASE

In June 1971, Black Panther Party founder, Huey P. Newton, wrote the landmark essay, **"A Revolutionary Analysis of Sweet Sweetback's Baadasssss Song,"** which interpreted the controversial (and often misunderstood) movie from the revolutionary perspective in which *Sweet Sweetback* was created by its author, star, and director, Melvin Van Peebles. Calling the movie, "the first truly revolutionary Black film made," Huey remarks, "*Sweet Sweetback* blows my mind every time I talk about it because it is so simple and yet so profound. It shows the robbery that takes place in the Black community and how we are the real victims…It demonstrates that one of the key routes to our survival and the success of our resistance is unity."

Whereas many critics were mislead by the film's explicit sex and violence into dismissing the film as nothing more than what later would be popularized as "Blaxploitation," Huey underscores the inherently political message of Black unity. "For a long time the Black community has been a collection of people who survive together in one place, but unity is essential for liberation, as well as survival. When we have this unity, the faith of one becomes the faith of another…When we have our consciousness increased to the point that we understand this, we will have our unity. But we must understand that victimizers will always try to prevent this unity."

More than merely a film, Huey concludes, "*Sweet Sweetback* helps to put forth the ideas of what we must do to build community. We need to see it often and learn from it."

Published on the front page of *The Black Panther*, the Party's nationally circulated newspaper, **"A Revolutionary Analysis of Sweet Sweetback's Baadasssss Song"** single-handedly turned the film into an overnight sensation. The article was read by all 47 chapters of the Black Panther Party, and the newspaper hand-sold in African American communities throughout the US. Perhaps no other movie—before or since—has rode to success on such a widespread, grass roots campaign by and for the people.

It is in this same spirit of solidarity and revolution that Black Panther Records releases *A Revolutionary Analysis of Baadasssss*, the second CD from the acclaimed group Black Panther F.U.G.I.T.I.V.E.S. Following the success of their first CD, *All of Us*, *A Revolutionary Analysis of Baadasssss* features 19 tracks, including "Gettin' The Man's Foot Outta Your Ass," which appears in the soundtrack to Mario Van Peeble's motion picture, *Baadasssss*. This new CD also offers rare archival audio footage by the late Huey P. Newton, whose brief commentaries preface each track with his revolutionary observations. For further information on the CD, the Black Panther Party, and *Sweet Sweetback's Baadasssss Song*, please visit
www.blackpanthertours.com. or fax: 510-986-1169
Reviews of the "Baadasss" film include:
Newsweek May 24th 2004: "raw filmmaking reminiscent of the original movie, makes for a fascinating ride down memory lane for those who saw the original 'Sweetback' and a mind-blowing history lesson for those who haven't."

Rolling Stone June 10th 2004: "In 1971, 'Sweetback' became the black 'Easy Rider' and sparked the Blaxploitation era of the 1970's. The sight of Mario playing his father at a defining moment in movie history exerts a potent fascination."

San Francisco Chronicle June 4th 2004: "All the crosscurrents of politics and culture meeting up with one man's disposition and life history....it's a portrait of a visionary."

Entertainment Weekly June 4th 2004: "With the original 'Sweetback' soundtrack album featuring the debut performances of a young Earth, Wind, and Fire, Melvin invented the use of music as a selling tool for movies, something which has now become ubiquitous".

A Father, A Son, A Revolution

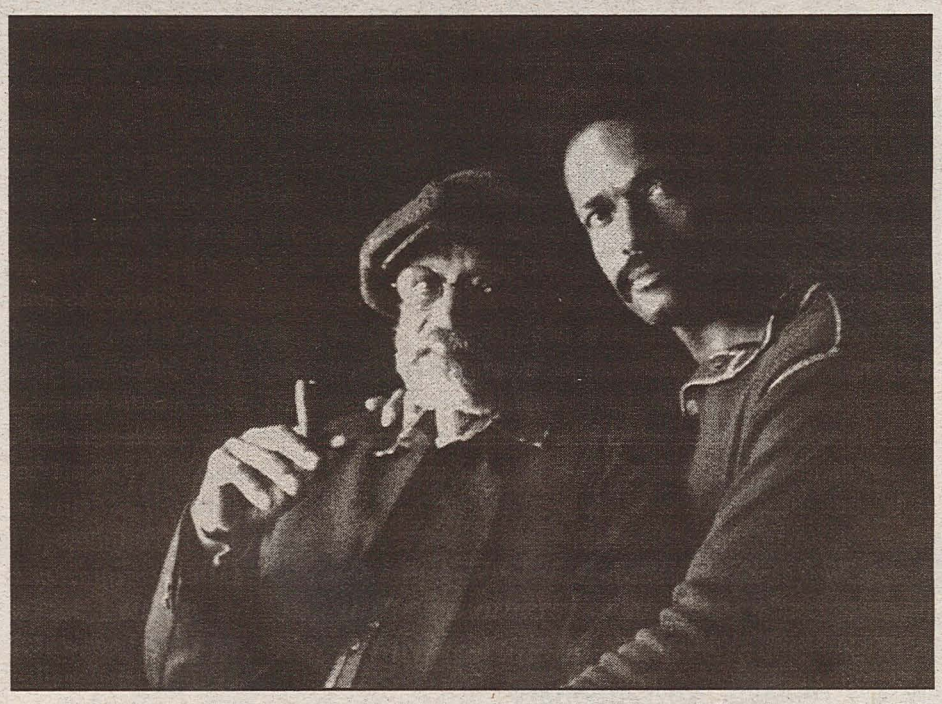
PRESS RELEASE

Baadasssss!

Baadasssss! — Mario Van Peeble's dramatic recreation of his father's attempt at directing the first black action film — opened June 4 in the Bay Area theatres. *Baadasssss!*, a Sony Pictures Classics release; runs 108 minutes, is in English, and is MPAA rated 'R.'

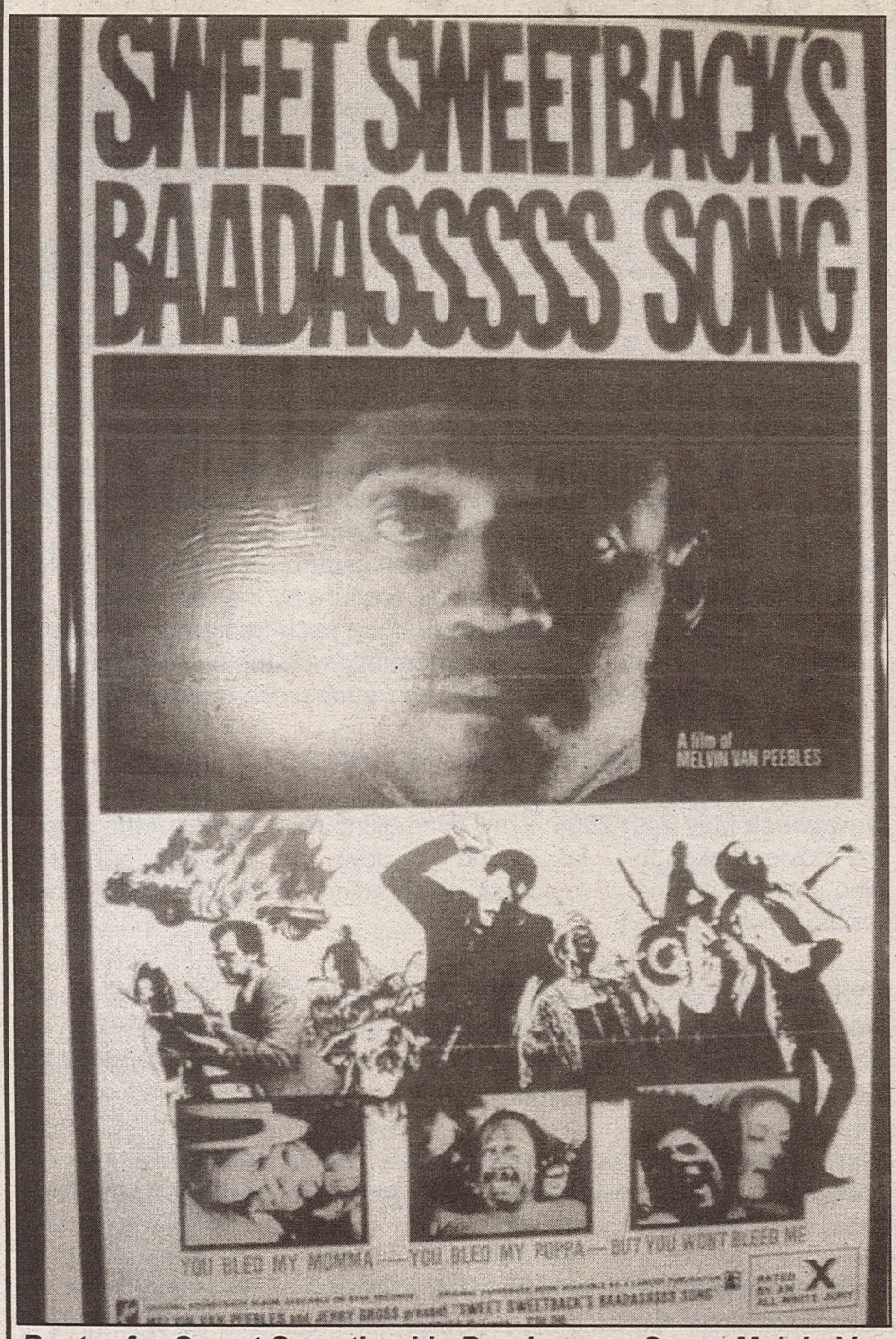
The year was 1971 and the hot ticket at the box office was *The French Connection.* Little did audiences and the film industry know that in the same year a new era was about to explode on the silver screen, Independent Black Cinema. Melvin Van Peebles was about to release the controversial *Sweet Sweetback's Baadasssss Song!* and create the first Black Ghetto hero on the big screen. More than 30 years later, history is being refashioned again. Mario Van Peebles, Melvin's son, directs an honest portrait of his pioneering father. Following in his dad's footsteps, and documenting his exceptional journey towards political defiance through cinema, Mario directs and stars as Melvin in *Baadasssss!,* based on the book *Sweet Sweetback's Baadasssss Song* written by his father right after making *Sweetback.* The cast of *Baadasssss!* includes David Alan Grier (*Tiptoes*), Joy Bryant (*Antwone Fisher*), Nia Long (*Alfie*), Paul Rodriguez (*Ali*), Ossie Davis (*Bubba Ho-Tep*), John Singleton (*Shaft*) and Adam West (*Everything's George*).

Melvin Van Peebles stunned the world with his directorial debut *The Story of a Three-Day Pass*. Filmed in France and selected as the French entry to the 1968 San Francisco Film Festival, his film won the top prize. After his sophomore effort, *Watermelon Man,* Melvin was determined to push Hollywood's boundaries. His idea: *Sweet Sweetback's Baadasssss Song*. Turned down by every major studio including Columbia, where he had a three-picture deal, Melvin was forced to self-finance it. *Sweetback* became the top grossing indie hit of 1971 spawning a decade of similar studio fare – *Shaft, Superfly,* and *Foxy Brown*.

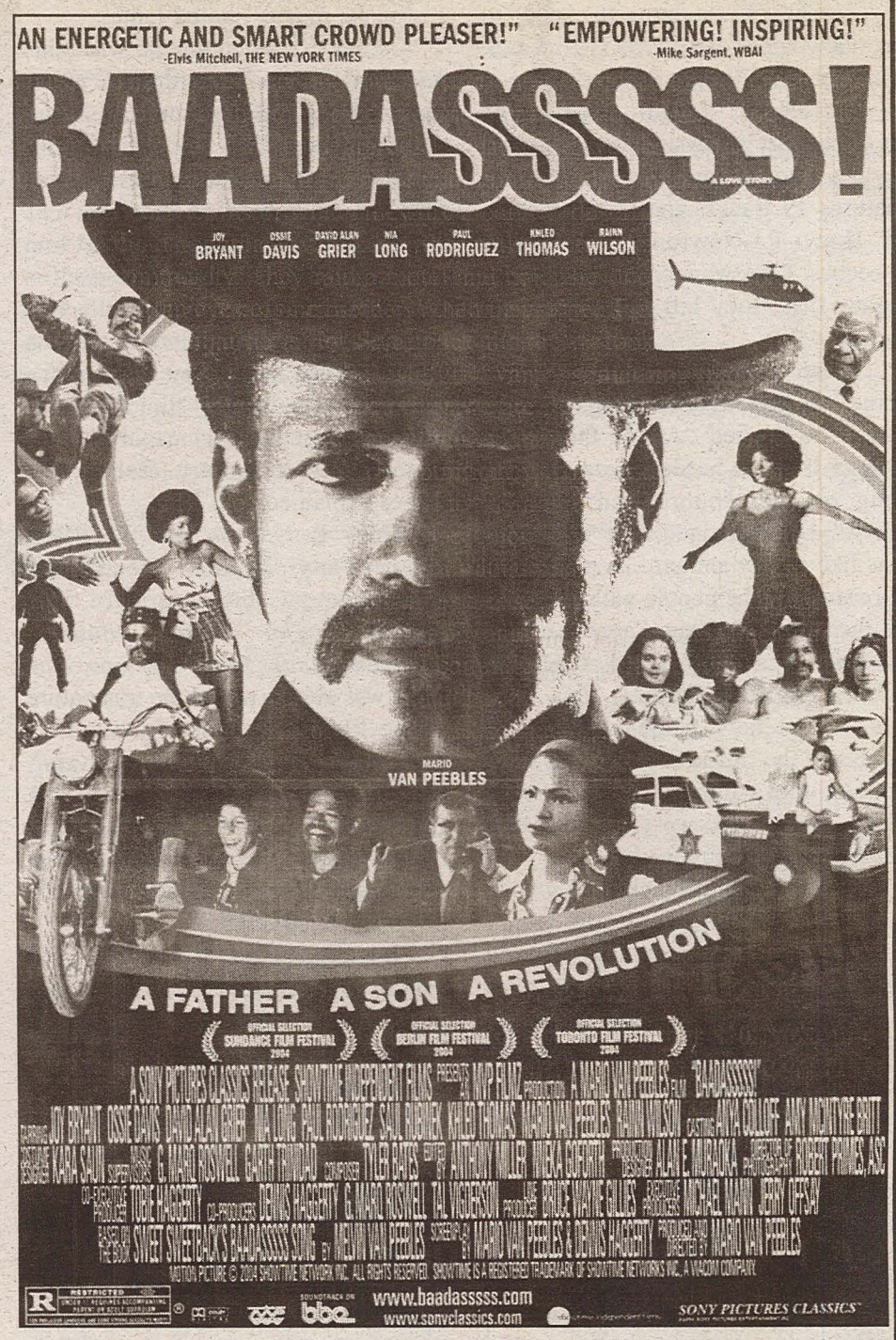


Melvin and Mario Van Peeples, a pair of pathfinders. Melvin Van Peebles released the controversial* Sweet Sweetback's Baadasssss Song! *and created the first Black Ghetto hero on the big screen.

Mario Van Peebles' directorial debut was the box office hit *New Jack City*, in which he starred. He helped redefine the Western with his follow-up, *Posse.* He went on to direct the controversial, historical drama *Panther*. His screen acting credits include *Heartbreak Ridge* and *Ali.* He has also been seen on the stage and in the television.


SWEET SWEETBACK'S BAADASSSSS SONG
A film of MELVIN VAN PEEBLES
YOU BLED MY MOMMA — YOU BLED MY POPPA — BUT YOU WON'T BLED ME
RATED X BY AN ALL WHITE JURY

Poster for Sweet Sweetback's Baadasssss Song, Melvin Van Peebles, 1971.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"EMPOWERING! INSPIRING!" -Mike Sargent, WBAI
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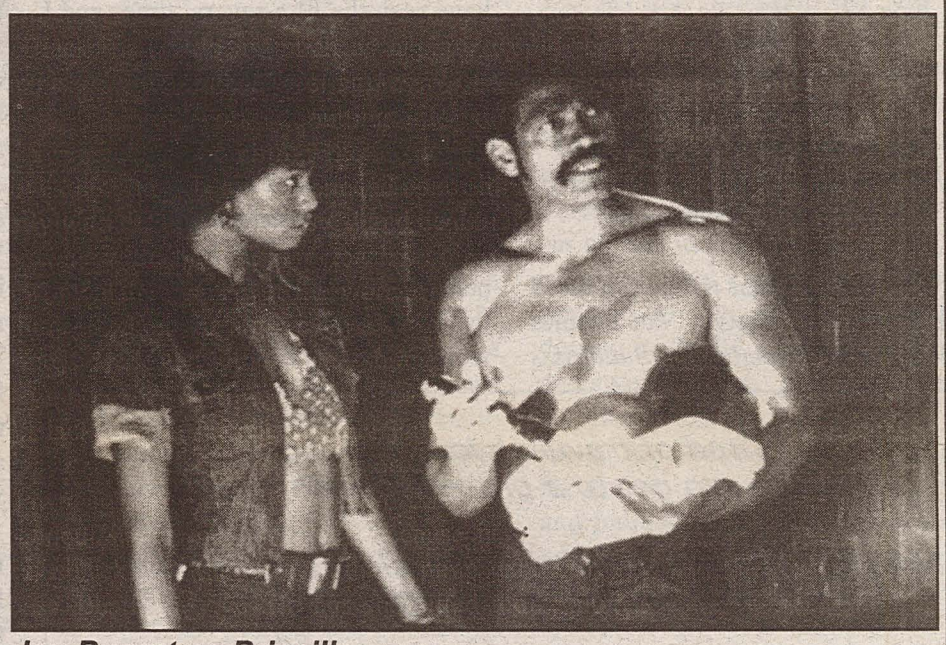
Poster for Baadasssss!, Mario Van Peebles, 2004.

Scenes from BAADASSSSS!

Filmmaker Mario Van Peebles playing his father, filmmaker Melvin Van Peebles.

Saul Rubinek as Howard "Howie" Kaufman.

Ossie Davis as Grand Dad.



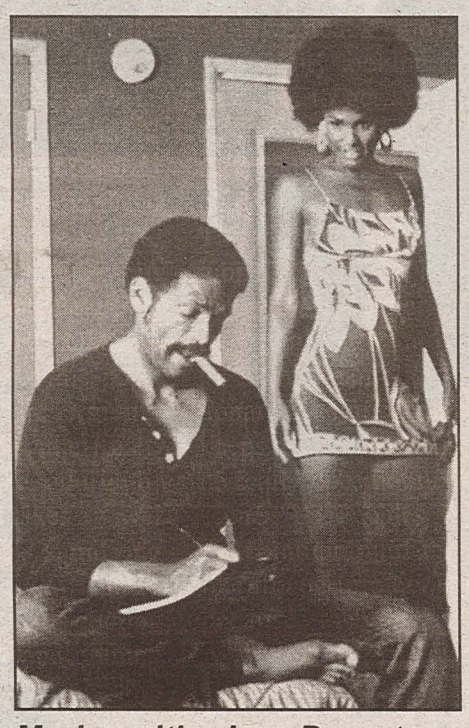
Joy Bryant as Priscilla.

Terry Crews as Big T adjusts his weightlifting equipment.

THE HISTORY

By Mario Van Pebbles

It's hard to comprehend the significance of what crazy Melvin did without understanding the political context in which he had to act. During the Sixties, most African-Americans were considering themselves "colored." The subtext of being colored was that "colored" was just slightly different from white. As if to say, "Please let us have a small slice of the American pie. Please let us exercise our constitutional right to enroll in the same schools, sit at the same lunch counter or even in the same movie theater with the rest of white America. Recognize our humanity, after all we are like you, we're just a bit colored." During this time the non-violent civil rights movement, spearheaded by Dr. King was making measured gains.



Mario with Joy Bryant as Priscilla.

Cinematically, Hollywood for years had been acting with impunity, categorically dissing people of color. Hispanics were portrayed as oily bandits who "don't need no stinking badges." Native Americans were screaming savages circling innocent white settlers who just wanted to take the red man's land — "The only good Injun was a dead one." Asians were deferential houseboys bowing politely. And black folks were members of some strange shuffling servant tribe, mumbling little more than "yes suh," "no suh."

When America needed to get black folks involved in World War II, Hollywood did its part by inventing what my Dad in his documentary CLASSIFIED X refers to as the "New Negro" or the noble "colored" character. They usually got their ass shot off in the fourth reel so the white hero could safely escape with the girl.

If Dr. King was the carrot, Minister Malcolm was the stick — both necessary halves of the same revolutionary coin. Dr. King had a dream that one day we'd get freedom by peaceful means, Minister Malcolm X said freedom by "any means necessary..." and in the end America kills them both.

The ghettoes across the United States erupted in anger and despair. The assassinations of JFK, RFK, and Medgar Evers only added fuel to the fire. Once peaceful colored folk were now getting seriously pissed off. Cassius Clay gave up his "slave name," became Muhammad Ali and refused to go kill the yellow man in Vietnam for the white man that was denying us our human rights here at home.

This page is sponsored by BAADASSSSS

Newton's Analysis of *Sweetback*

Continued from page 9

movie, and showing the essence of the real life experience of the Black Community as it is put together in *Sweet Sweetback.*

Brother Huey P. Newton is free, and we are both out in the larger social prison; but we are with our people in the Black community and Brother Huey P. Newton is giving a beautiful revolutionary people's analysis of *Sweet Sweetback.*

When we have read the analysis given by Brother Huey we should unite as brothers and sisters in the struggle and go back and see *Sweet Sweetback* not to be entertained but because we can be educated and our consciousness and understanding can be increased. I am going to see it again with Brother Huey's analysis as my guide. I hope you will too.

Bobby Seale
Black Panther Party Chairman
June 19, 1971

****

He Won't Bleed Me
A Revolutionary Analysis of
Sweet Sweetback's Baadasssss Song!
By Dr. Huey P. Newton

The very popular movie produced and directed by Melvin Van Peebles called *Sweet Sweetback's Baadassss Song* contains many very important messages for the entire Black community. On many levels Van Peebles is attempting to communicate some crucial ideas, motivating us to a deeper understanding and then action based upon that understanding. He has certainly made effective use of one of the most popular forms of communication, the movie, and he is dealing in revolutionary terms. The only reason this movie is available to us with its many messages is because Black people have given it their highest support. The corporate capitalist would never let such an important message be given to the community if they were not so greedy. They are so anxious to bleed us for more profits that they either ignore or fail to recognize the many ideas in the film. And because we have supported the movie with our attendance we are able to receive its message.

It is the first truly revolutionary Black film made and it is presented to us by a Black man. Many Black people who have seen the film have missed many of its significant points. I have seen the film several times and I have also talked to about fifty to sixty others who have seen it and each time I understand more.

When Van Peebles first presented the film he refused to submit it to the Motion Picture Association to be rated because he knew they were not competent to judge its content. He knew the film was not something which would upset the Black community because of its explicitness. He wanted youth and children to see it because he knew they would understand it. Yet the movie was given an "X" rating over his protests, thus making it impossible for the youth to see. But it has a real message for them, for just like "Moo-Moo," one of the youthful characters in the movie, they are our future.

Melvin Van Peebles had great difficulty obtaining the funds to make this movie; therefore it has a low budget. In some parts the sound and the lighting are not as good as they might have been if he could have had more money to make the film. I have found that its messages and significance are clearer when I combine viewing the film with listening to the record of the sound track and reading the book. I would urge all of you who want to understand the deep meanings of the movie to also buy the record and the book.

Sweet Sweetback blows my mind every time I talk about it because it is so simple and yet so profound. It shows the robbery that takes place in the Black community and how we are the real victims. Then it shows how the victims must deal with their situation, using many institutions and many approaches. It demonstrates that one of the key routes to our survival and the success of our resistance is unity

Sweet Sweetback does all of this by using many aspects of the community, but in symbolic terms. That is, Van Peebles is showing one thing on the screen but saying something more to the audience. In other words he is signifying, and he is signifying some very heavy things.

When the movie opens we see the faces of women; there are young faces and old faces, but in all of them there is a sign of weariness, sadness, but also joy. You soon recognize that the women are in a house of love, a house of prostitution, a house of ill repute. Of course it can be any of these things, depending on what position you are viewing it from. This is the essence of the whole film, the victim and the oppressor looking at things in a much different way, from a different point of view.

The women are tired yet they are happy. This is because they are feeding a small boy. As you look at the women you see that they are strong and beautiful Black women, definitely African in ancestry and symbolic of Mother Africa. The size of some of their breasts signifies how Africa is potentially the bread basket of the world. The women are feeding stew to a small boy who is apparently very hungry, and as he downs it they keep offering him more. These women with their larger breasts potentially could feed and nourish the world, and if this is so, certainly they have the potential to raise their liberator, for that is what the small boy is, the future of the women, of Black people, liberation.

They are in a house of prostitution not of their own will, but because of the conditions the oppressor makes for us. They are there to survive and they sell their love to do so, therefore our love is distorted and corrupted with the sale. When you have nothing else left you give up your body, just as when you are starving you might eat your fingers; but it is the conditions that cause this, not the desire to taste your own blood; you have to survive.

The women standing around the small boy are not saying anything but by continuing to nourish him they are telling him that they can give him more than enough; not only food, but much love. This love is not for sale and is therefore uncorrupted. It is pure love, sacred and holy. Even though the boy is weak and has many sores on his face, with the love and nourishment of

Continued on page 15

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TUE.AUG.17	33rd & San Pablo Per Ankh Bldg	Senior Dinner
WED.AUG.18	33rd & San Pablo Per Ankh Bldg	TBA
THU.AUG.19	8200 International EOYDC	"Gathering of Warriors"
FRI.AUG.20	8200 International EOYDC	Native People's Day sponsored by the Native Youth Movement
SAT.AUG.21	8200 International EOYDC	African & Indigenous Day of Healing
SUN.AUG.22	8200 International EOYDC	Main Event -Black August 2004: Convergence Day

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Newton's Analysis of *Sweetback*

Continued from page 14

the women he can become a very strong man. The sores on his face come from malnutrition and poor health and Van Peebles is signifying the fine line between survival and death. Even though the women can feed him and clear up his malnutrition, they cannot do it freely and totally because they have to sell, also they have to sell in order to provide.

I have seen small children in the Brownsville section of Brooklyn, in West Oakland, in Chicago, and in Harlem with sores on their bodies like those on the boy's face. That is why we have health and food programs, because we are determined to make them healthy again. The women in the film are doing the same thing. They know he is their future and so they give him love and nourishment that he might become a strong man, not just in the physical sense, but so he might become a liberator.

Next we see the boy is healthy and growing, working as a towel boy in the house of prostitution. Then we see the prostitute making love to him. But this is a scene of pure love and therefore it was a sacred and holy act. Even though it was in a house of prostitution, it was not a distorted or corrupt thing. We see this by the very words the women uses, for she tells the boy that he ain't at the photographer to get his picture taken; she tells him to move. In the background we hear religious music signifying what is happening and what will happen later. First there is "Wade in the Water," and we recognize that the boy is being baptized; then there is "This Little Light of Mine, I'm Gonna Let It Shine," signifying what will happen in the future. The music indicates that this is not a sexual scene, this is a very sacred rite. For the boy, who was nourished to health, is now being baptized into manhood; and the act of love, the giving of manhood, is also bestowing upon the boy the characteristics that will deliver him from very difficult situations. People who look upon this as a sex scene miss the point completely, and people who look upon the movie as a sex movie miss the entire message of the film.

What happens is not a distorted act of prostitution even though it takes place in a house of prostitution. The place is profane because of the oppressive conditions, but so are our communities also oppressed. The Black community is often profane because of the dirtiness there, but this is not caused by the people because they are the victims of a very oppressive system. Yet within the heart of the community, just as in the film, the sacred rite of feeding and nourishing the youth goes on; they are brought to their manhood as liberators.

Van Peebles shows this in the film because when the love scene is completed, the boy is no longer a boy; he has become a man. He doesn't have a climax until he reaches an adult age. Even though we may have sexual intercourse as children, we don't have a climax; it is an introduction, which makes it a part of something, which is not alien to us. But in the film the climax came at the appropriate time, after he has become a man. That is, he has learned the deep significance of what she was trying to teach him. It wasn't an act or any mechanical sort of thing, but it was the building of his spirit.

So he grows a mustache while he is having sexual intercourse with her, from about ten years old he ends up to be about twenty-five. But as soon as he reaches a climax, that is, as soon as he becomes a man, then he is ready to go out and fight. This is symbolized by his putting on his hat because when you put on your hat it symbolizes that you are fixing to go somewhere.

The whole film is centered on movement: his putting on the hat to go and his running and running. I think this shows the alienation he feels in his position. He is constantly in movement or "in the process." When you are in the process you are always going or preparing to go. These symbols are used very well.

The oppressor would not view the love scene in the same way because his whole introduction to sex is from a perverted perspective and divorced from his whole being. That is why he rated the film "X" because what he saw was a sex movie. We know that it is much more than that. He is introduced to sex as something outside of himself, while it is hard for us to remember our first sexual experience.

The police in the film really don't want Sweetback. All they want to do is use him for a cover because they are going after Moo-Moo, the young revolutionary.

It is not something outside of us, but it grows in us as any other part of our personality, and it is integrated into our physical selves just as our arms, our hands or our breathing is. This is why it was very necessary to show this young boy having this relationship in a place that is viewed from the outside as dirty and profane.

To the boy she was not a prostitute because there was no money passed. Instead she introduced him to the thing that would give him his fullness as a person and his survival in the end. She introduced it to him as a boy because it is said, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Of course "he won't depart from it" becomes an integral part of his personality because he would be departing from himself. The women were giving the boy more than simply a survival thing because he was their hope, and this is why they feel happy about the sacrifice they are making. You can see it on their faces when they are feeding him and at the point of orgasm when the woman tells him that he has a sweet back, which is where he gets his name. Not only is he baptized into his fullness as a man; he gets his name and his identity in this sacred rite.

After that, whenever Sweetback engages in sex with a sister it is always an act of survival and a step towards his liberation. That is why it is important not to view the movie as a sex film or the sexual scenes as actual sex acts. Van Peebles is righteously signifying to us all. The first scene was far from being sexual, that is why holy music plays during the scene. It is only dealing with sexual symbols. The real meaning is far away from anything sexual, and so deep that you have to call it religious.

When Sweetback puts on his hat he does not leave the house, he does not leave the victim's ghettos, but graduates to perform there in a freak show. He would simulate sexual intercourse before an audience that paid to observe this scene. He starts out playing the part of a dyke, with false breasts, and a beard, but then his "fairy godmother" comes along and he gets his wish and becomes a man before

The oppressor would not view the love scene in the same way because his whole introduction to sex is from a perverted perspective and divorced from his whole being. That is why he rated the film "X."

the audience, taking off his beard and showing his penis — it looks like a missile and shocks the audience.

While this is going on, the cops are harassing Beatles, who is the owner of the cat house. He has been paying them off and doesn't want to be bothered, but they want one of his men as a scapegoat arrest. The cops break off their harassing from time to time and go over to observe the freak show, even though they have seen it many times.

Sweetback is now having sexual intercourse with the sister, but there is no holy music because it is not love; it is a performance given in order to survive. He is selling himself to the audience and the cops, who are the freaks. Dylan's "Ballad of the Thin Man" would apply here, because in the song the freaks go to see the geek who offers them a bone and they don't know why. But you see the audience or the freaks — including the cops — don't have to be there. They cause the conditions which make it necessary for people to go to these lengths to survive and then they pay to see the performance the people put on. They are the real freaks and the people go through the act with real hostility and hatred for the people who cause them to be there in the first place.

There are also Blacks in the audience. This is a stroke of genius by Van Peebles because it symbolizes the total blindness of the audience of freaks. They are laughing at a situation when they are in fact getting their heads cut off. That's like Dylan's sword shallower, who in the end will thank the audience for the loan because they were really there, only they did not know it. The scene shows how far the oppressor will go, for when it is asked if anyone in the audience wants to challenge Sweetback, this White boy couldn't hold his girlfriend down. The announcer would not let her go out there because the police were watching.

The police, as I said, are taking payoffs and letting the house exist. This is an indictment of them. The freak show is not put on by freaks but by victims. The victim does what he has to do to survive because of his crippled and victimized position. The freak pays him for his laughter and the victim accepts the pay, but with vengeance in mind.

It is ironic and very symbolic that even while I am writing this I can look out of my window and see the Oakland Auditorium where the Oakland Police Officers Association is holding its annual circus. I don't see any Blacks going in. We are realizing more and more that it has always been a circus. They have tried to make a circus of our circumstances and our communities, but our awareness is growing and we are moving toward dealing with the situation in a very decisive manner, just like Sweet Sweetback did.

In the film and in the community the oppressor keeps demanding more and more from the victims — that is why they want one of Beatle's men. But this is also why the victim with the lowest level of awareness will be brought into consciousness and revolutionized because he is doing what he is doing in order to survive. But eventually his very survival is at stake. The oppressor won't even let your acts of survival continue; he tries to totally crush you until survival becomes a very revolutionary act. At the point of life and death, all of the hatred for the oppressor is unleashed for survival purposes.

The police in the film really don't want Sweetback. All they want to do is use him for a cover because they are going after Moo-Moo, the young revolutionary. Sweetback goes along with them because of his low level of con-

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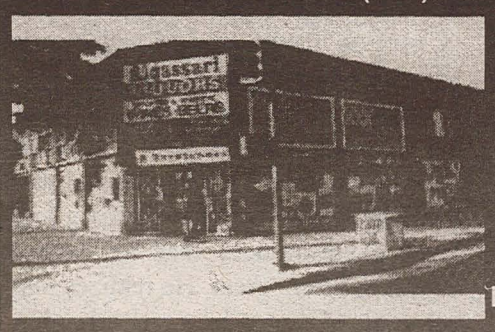
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sciousness. This is no hard task because when an individual victim acts without awareness of the situation, he is just like the organism that wants to survive. THE UNITY COMES OUT OF CONSCIOUSNESS.

For a short while Moo-Moo and Sweetback are handcuffed together, but when the police start to beat the life out of Moo-Moo, they separate them and tell Sweetback to stand aside. Sweetback attempts to look away from the beating.

This shows the arrogance of the aggressor, his Jehovah complex, thinking that he has all the control. He thinks that he has his victims so completely in line that this freak show performer, who is paying them so that he can survive, will have no feelings for another victim.

Sweetback attempts to look away while the police are beating Moo-Moo. Just the turning away shows how much of the time the masses attempt to dismiss the atrocities of the oppressor, even when they attempt to dismiss the atrocities of the oppressor, even when attempts are made to communicate to them. They will pretend that they are too busy with other things because they are trying to survive; but they fail to realize that their real survival depends upon their social consciousness and therefore unity. The oppressor will demand more and more of them until they will perish without that unity.

At its lowest level, survival is just the organism getting by as an individual person or as an individual family. What they must realize is that the oppressor will not allow that, he will keep demanding more: High unemployment, poor housing, poor health and poor education, and more taxes, until that organism's very death. So they attempt to look away, but because of compassion and their identity with the whole situation they cannot completely turn their backs. This is what causes the neurosis of some Blacks.

Through Sweetback, Melvin Van Peebles is righteously signifying and teaching the people what must really be done to survive. When Sweetback realizes that he cannot turn his back, he takes the handcuffs, the chains that have been used to hold him in slavery, and he starts to kick ass. Using his handcuffs as a weapon against the oppressor rather than as the tool of submission, he downs both of the policemen, almost cutting off their heads.

This is a very bloody scene but it is very important that they showed the blood all the way up his arm. It makes me think of the statement by Frantz Fanon in the *The Wretched of the Earth*, where he says that the peasant creeps into the settler's room at night and cracks the settler's head open.

Then the blood spurts across the peasant's face, and it is the only baptism he ever remembered.

The Black audiences really respond to this scene because it is another baptism; but instead of wading in the water as Sweetback did earlier, this is a baptism in blood. As each blow went down, you could hear the tension being released in the audience because right at that moment it was a climax for them.

One of the few criticisms I have of this film is that there is no religious music behind this scene. This is no more a scene of violence than the earlier baptism was one of sex; it is a growing into manhood. Sweetback grew into a man when he was in bed with that woman and he also grew to be a man when he busted the heads of his oppressors. When he was with the woman it was like a holy union, and when he takes the heads of his oppressors it is like taking the sacrament for the first time. In the first baptism he did not become a whole man because he went into that freak show, but when he is baptized in the blood he righteously moves on to a higher level because the next time he is with the police with handcuffs on, he gets away. And the time after that when he is with the police with handcuffs on, in that pool hall, he knows what he must do and he does it.

Like I said before, Van Peebles is righteously signifying because he engages the audience in a climax when Sweetback downs the police.

While he is giving advice Beatle is sitting on the toilet. He wipes himself, gets up, and without washing his hands he takes a towel and wipes his face. This is signifying that what is coming out of Beatle's mouth is the same thing that is coming out the other end.

What he does is equate the most ecstatic moments in the film with the actions he is encouraging the people to engage in. So he is advocating a bloody overthrow because the victims want to survive.

The next point that Van Peebles develops in the film is the need of the Black community for greater unity and how the lack of unity will only deliver us into the hands of our oppressors. What happens? Sweetback helps Moo-Moo get up, but then goes his own way and makes it back to the cathouse where he encounters Beatle. Beatle starts to give him advice, but everybody recognizes that Beatle is not really responding to Sweetback's situation. Van Peebles gets this point across beautifully. While he is giving advice Beatle is sitting on the toilet. He wipes himself, gets up, and without washing his hands he takes a towel and wipes his face. This is signifying that what is coming out of Beatle's mouth is the same thing that is coming out the other end — shit and nothing else. Notice that Sweetback never says a word to Beatle, but he does not have to because Beatle is deaf and cannot hear what is being said anyway.

When he leaves Beatle, the camera shows Sweetback with a terrified look on his face. He has realized that those he knows best have such a low level of awareness that he cannot expect aid from them. He realizes that the lack of unity is a very hurting thing, and when he walks out of Beatle's place he walks right into the hands of the police, who pretend to be nice until they realize that he is not playing the part of the meek victim. Then they work him over thoroughly.

Sweetback is saved by that same unity he failed to find with Beatle. The people rescue him by pretending to be in need of money, and offer to wash the car of the police. Instead they are engaging in a very revolutionary act and save the brother from the oppressor while at the same time delivering a deadly blow to the police. What Sweetback has done for Moo-Moo is repeated for him by the community.

Sweetback is on his own now but he is locked into a pair of handcuffs. How does he get them off? Through unity. He goes to a woman, whom he has been with before, and she tells him to beg. This obviously is not the first time this has happened, but Sweetback cannot beg any more because he has been transformed by the baptism in blood. He needs her at this moment, but sexuality cannot be based on war any longer but on love and unity. He makes love to her and after that the handcuffs are off. This signifies that it is the unity between the Black man and the Black woman, which is able to liberate them both.

In his first baptism Sweetback acquired the ability to love, but he could not truly love and unify with the woman until he had done away with the people who made his woman the oppressor's woman and himself the oppressor's man. Then they could really have unity, which is symbolic of the liberating love of the Black man and woman.

Sweetback is on his own again, but this time without the handcuffs. In the meantime the film takes us back to the cathouse and his old boss, Beatle. Beatle is being hassled by the police who want to know where to find Sweetback. Beatle doesn't really know, but if he did he would have told them because Beatle had no consciousness — he is deaf. And to prove how true this is, the police finally deafen him.

Sweetback moves through the community looking for the assistance he needs to get away. He doesn't get all that he needs, but he gets all that each can give. At the church he gets a Black Ave Maria and the power sign. The minister recognizes that his religion is hype; for he tells Sweetback that Moo-Moo is giving the people the real religion.

At the gambling den he gets little apparent sympathy. The manager keeps telling him he is a dead man and he really does not need money. In this scene Van Peebles is again showing the community of the victimized, just like the performers in the freak show, because the manager explains to Sweetback that he cannot make any money on his operation. By the time he gets finished paying off everybody who is exploiting him, he pays a dollar and a dime for every dollar he makes. This is another example of the oppressor demanding more and more of the victims.

But the gambler does what he can — he gives Sweetback a ride. There is some unity, but not enough; and during the ride, Sweetback spots Moo-Moo, the man he left behind, and they are united. This is as it should be, because Sweetback is leaving the community with the person who was the beginning of all this, Moo-Moo. They are two unlike characters yet they are linked together.

Moo-Moo symbolizes the revolutionary who is trying to free the people. His whole program is pointed toward people like Sweetback, community people who are very unaware yet trying to survive. Sweetback at this point symbolizes the most unconscious persons in the community, people who are sometimes viewed as more worthless than the pimp. Sweetback is not a pimp and could not do as much as a pimp would, he is much less aggressive. A pimp will work at putting girls on the block, watching them, collecting money, beating them and controlling them. He may also steal and deal in dope and so forth. Sweetback won't do any of this and yet the women love him because he's got such a sweet, sweet back. He will just stay home and the women will bring him everything he needs. He accepts their goods but he doesn't care what they do. So the sweetback is actually more worthless than the pimp, on one level, because he won't take the chances that a pimp would to survive. He has submitted more, almost to the point where he is a vegetable and is just taken care of. So the fact that Sweetback would not stand any more victimization, that he identified with Moo-Moo as being one of the

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victims, and the fact that Moo-Moo's revolutionary program is pointed to the lowest level of consciousness in the community, means that even though they are unlikely characters, even though Moo-Moo is young and Sweetback is older, it is not unlikely that they would be bound together.

When the gamblers get Sweetback and Moo-Moo to the edge of town they tell Sweetback to buy himself a last supper because he is a dead man. Their level of consciousness is so low that they will help him to a point, but they still believe that ultimately the oppressor will triumph and Sweetback will die.

Sweetback and Moo-Moo are determined to survive, however, and they began their journey. The encounter with the motorcycle gangs shows a number of things. First of all it is a triumph of the soul-force (which the women gave Sweetback in the first scene) over all the mechanical developments of the oppressor. When he is challenged to a wrestling duel the gang leader picks up a motorcycle to show brute strength; then with a knife the leader shows how effectively they have mastered this weapon. When the gang leader reveals herself to be a woman, Sweetback knows that she is no match for the weapon he chooses. The gang promises to do him and Moo-Moo in after she does him in, but in the end "the Pres" is laid out on the ground in complete submission. The Black women showed him the way to liberation and he used his knowledge effectively.

Van Peebles is also signifying other things in the motorcycle gang scene. First of all there is the symbol of the strength of the White woman over the White man (and they don't even know it). Then there is the symbol of the Aryan, the superior race. The president of the gang is big and robust, the image of White superiority. The only criticism I have here is that her hair should have been blond rather than reddish, but the idea gets across. The idea also comes across that the people have the ability to triumph over all these symbols of oppression. Unity will save us.

I should point out that in his duel with the Aryan someone stuck a derby hat and a silly little tie on Sweetback. It is like a performance, a minstrel show or a cakewalk thing. But as Sweetback takes off the derby hat and in that way he tells the others that this is no performance, this is dealing for survival. He deals and he survives, much to their disappointment, and they roar off on their motorcycles, leaving their conquered leader on the ground.

Some of the gang betray Moo-Moo and Sweetback, telling them that since Sweetback has won the duel they will take care of him and Moo-Moo by giving them shelter in a mountain cabin. Instead they send the police. This cabin contains a pool hall, and when the police arrive Moo-Moo and Sweetback are playing pool. When the police enter, Sweetback offers his hands for the cuffs, but then moves to use them to down one policeman. But he is without a weapon to deal with the other one and Moo-Moo is shot. Sweetback uses familiar survival techniques, however, because he deals with what he has available to him. The pool cue becomes a spear, staving the policeman through the chest and drilling him all the way to the hilt of the cue. It is not technology that saves him, it is his ability to use the familiar features of the Black community. This is another important message.

The rest of the scenes show the unity of the community and its creativity in dealing with survival situations. Sweetback sends Moo-Moo on a motorcycle because he is the future. Then he makes it on his feet, by himself. He makes his plea to his feet to do their thing and they never fail him. All he has are his feet and one knife, and he gets by.

The first key idea or concept, which I think the movie presents to us, is the need for unity among all the members and institutions within the community and victims.

In the meantime the police are in the conference room and the commissioner tells them he wants the cop-killers and niggers. Then he calls the Black policemen aside to apologize. They never say a word during the movie, but in their faces you see that they are dead. They are dead because they are separated from the community of victims of which they are a part.

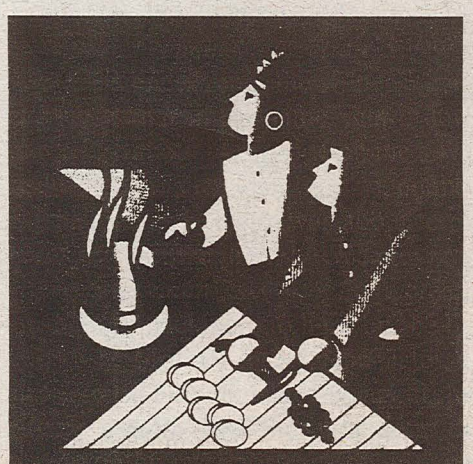
The police vamp on the entire community. They raid a motel and rip out the eyes of one brother. When they realize that he is not Sweetback their reply is "So what?" Melvin Van Peebles is making it plain that we are all Sweetbacks and we are all united in this victimization. At one point they bring Beatle to the morgue to identify a body as Sweetback's; they run their games again with some speech about democracy and communism. They use their idea of bourgeois democracy against the community, but Beatle is a deaf man and has been deaf for a long time. In some respects he is also a blind man because even though he operated a cathouse and survives, he cannot read. They are the cause of his problems, for he cannot hear, he cannot see, yet they want him to be a "responsible citizen" and help them. We see that Beatle has been subjected to the Biblical dictum: "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast from thee: it is better for thee to enter into a life with one eye, rather than having two eyes to be cast into hell fire." (Matthew 18:8-9).

Van Peebles is continuing to signify and send out messages to the Black community. When Beatle sees that the corpse in the morgue is not Sweetback, he breaks up with joy. He gains his hearing in a sense, and also his sight. "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matthew 16:25). We see the message very clearly because the camera immediately switches to a shoeshine stand where a brother is shining the man's shoes with his ass and he is really telling the man, for Beatle, what he can do.

So the police go through the community searching for Sweetback, and the people stand as one. They don't know anything. The message here to the community is to "stop snitching," there is need for unity not for revealing our secrets. When I was in the penitentiary I learned the worst crime one inmate could accuse another of is snitching. Van Peebles shows how the community can avoid this and save themselves from their oppressors.

In the meantime we see Sweetback making it through the edges of the city and heading for the desert. He has none of the high-powered technology of the oppressor, but he does have his feet. In one scene we see him going by a large factory; it looks like a chemical plant or something like that. Here you see the drama being symbolized to its fullest, Sweetback with his feet making it on by the man's highest manifestation of technological skill, and you realize that this is the drama developing, the soul-force of the people against the technology of the oppressor. The only question is, which will win?

TO BE CONTINUED NEXT ISSUE



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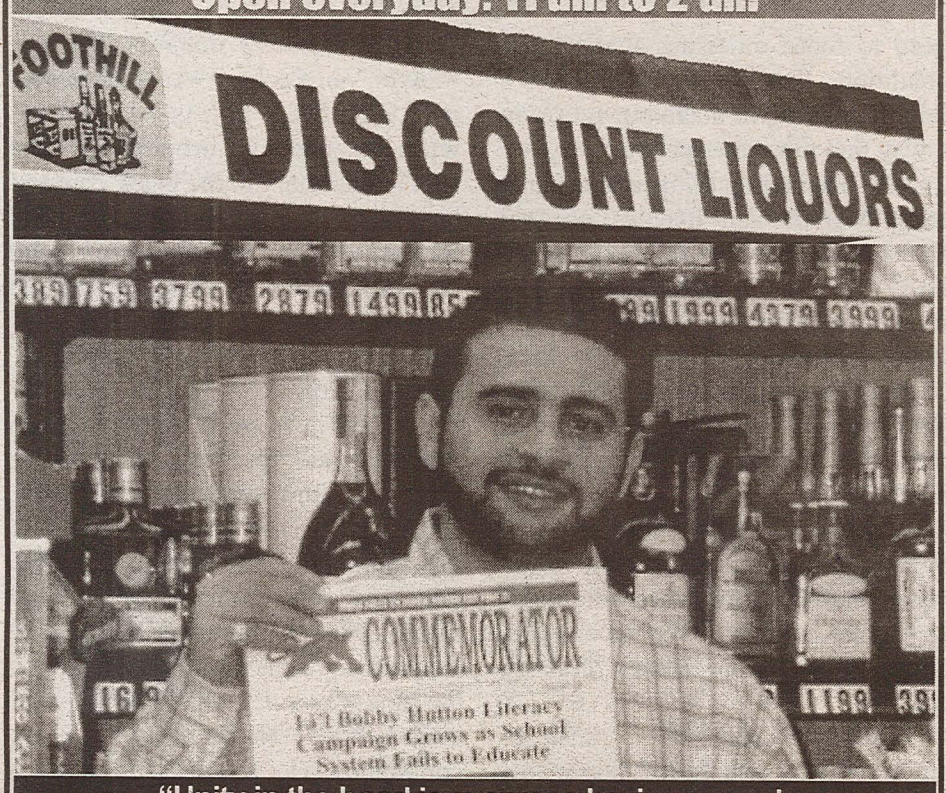

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Legacy Campaign Organizes

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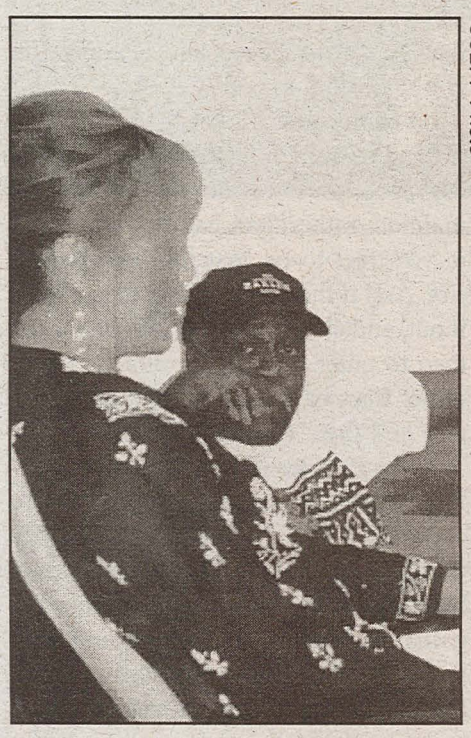

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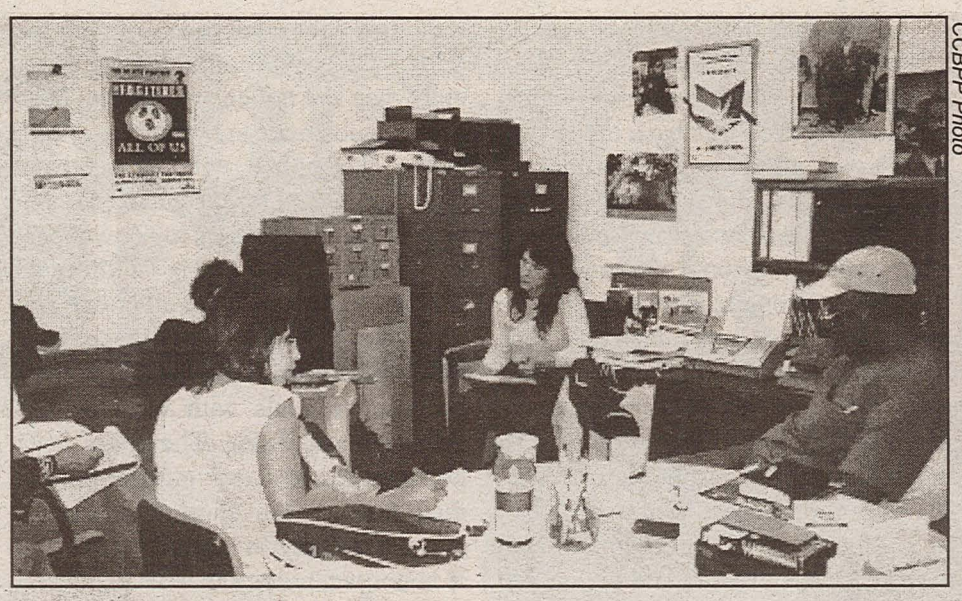
Keana Novelozo reviews her notes as David Hilliard listens.



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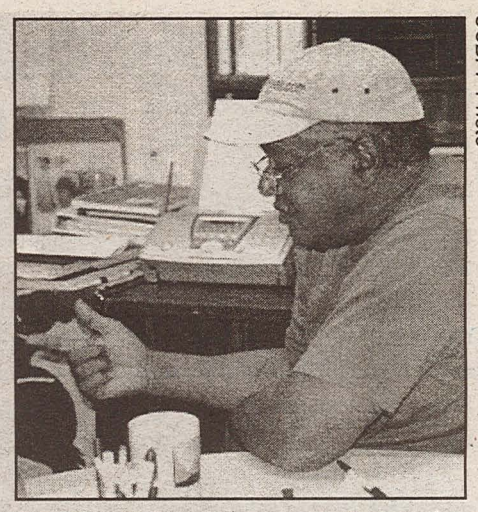
The Legacy Committee meets at CCBPP's offices in Berkeley, California to develop their campaign.



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Bobby Seale explains the Black Panther Party's Ten Point Program and organizing methods.

Newton) has offered his support to the project. He has developed a curriculum for a Black Panther Party History class. The classes would be "how to" classes based on the survival programs of the Black Panther Party. The class will focus on aspects of organizing such as: demographics, logistics and politics of raising community consciousness, internal organizing and coalition politics.

The Panthers were dedicated to solving social problems such as education, health care, poverty, unemployment, prison complex, etc.

Throughout these meetings, Seale has talked about the specifics of several programs the Black Panther Party organized, pointing out that in order for these programs to have been such a success, organization was necessary. Seale remembered when the Black Panther Party organized an event at the Oakland Auditorium. At this one event, where over 7,000 people attended, the Panthers were able to pass out thousands of bags of groceries with a chicken in every bag, and also registered 4,800 people to vote in one day. This event required very precise organizing. For example the volume each grocery bags would hold had to be measured so they would know exactly how much food would fit in each bag. The 10,000 frozen chickens had to be added into each bag within the hour before the distribution so that they wouldn't spoil. Organizers had to hide the food until the end of the program when everyone was registered to vote in order to prevent a riot. About 200 volunteers helped organize this one event. And this is one of many events that the Black Panther Party organized. The party provided daily Breakfast programs. They also organized free health clinics and sickle cell anemia testing for people in the community. The party also organized the SAFE (Seniors Against a Fearful Environment) program which offered transportation for senior citizens. The Black Panthers received the support of the community because they were such effective organizers.

The Black Panther Party organized "survival programs" in the community that were designed from the Ten Point Program, which addresses the basic needs of everyone. The Panthers were dedicated to solving social problems such as education, health care, poverty, unemployment, prison complex, etc.

Through their many programs the Black Panther Party was able to exemplify how a community can be organized. They had some successes in providing for the community, and the American government felt threatened by them. During this period, the Black Panther Party operated solely on donations from the community. The government feared that people would start asking questions like, "If the Black Panther Party can feed 5,000 families in one day without any government funding, then why can't our own government provide for its people?" J. Edgar Hoover and the FBI violently and viciously attacked the party. The government funded the COINTELPRO program, which used the US media and nationwide police departments to discredit the purpose of the party and attack its young leaders (i.e. Li'l Bobby Hutton, Fred Hampton, John Huggins).

"The party provided daily Breakfast programs that fed young children all over the country," — Bobby Seale

After learning about the real history of the Black Panther Party through the course Hilliard taught at Laney College his students were inspired to promote the party legacy. "We have the advantage of learning the history from the source," explained Isadora McKeon. She pointed out that it is important for the newer generations, along with the older generations, to know and understand the true legacy of the Black Panther Party and its contributions to society.

After the project is up and running, the Legacy Committee plans to have both Hilliard and Seale, as well as other former members, teach the history of the Black Panther Party and community organizing. The classes and the museum will offer a better understanding of the Black Panther Party, and both will be used to inspire people to organize. Most of the same social conditions and economic problems that devastated the community in the 60's and 70's still exist today. Organizing for survival is important every day until we win power from those who oppress us.

The group has been looking for a site to call home, but they also plan for the Black Panther history and organizing classes to reach students nationwide.

The Legacy Committee plans to meet a couple of more times before completing their research and presenting their plans.

Power to The People

F.U.G.I.T.I.V.E.S.

Continued from page 11

he had opportunities to sign with major record labels but chose not to. "I saw what goes on with the labels behind the scenes—I could only go so far," explained James, "They do it for the paycheck; I do it for the people."

Both of James' parents were members of the Black Panther Party. "They met in the party," replied James. He talked about how it was good to listen to the stories that his parents would share. As a child of Panthers, James felt that he owed something to the community. "I felt that I should do more than what was expected," said James.

When I asked James how he felt when he heard people talk about the Black Panther Party in a negative way he replied, "It's extremely irritating. I can't understand why we can't get the story right in this age of mass communication. One of the reasons why I started the group was to find a medium to communicate the stories and legacy of the Black Panther Party. The Black Panther Party had so much of an influence on society and it gets overlooked. You can't deny the history of the Panthers."

Many artists now-a-days use hip-hop as a way to make money. We hear 50 Cent talk about being shot nine times, and Eminem talk about his crack head mother. James quotes a line from Cee-Lo, "It's a trip how every rapper used to be a dope dealer." So many rappers talk about being shot, dealing drugs, or living in the "ghetto," but the F.U.G.I.T.I.V.E.S. make music that inspires their listeners rather than taking them through the bad times. "I could tell horrific stories about my life but that makes no difference on my music. There is not one person on this earth who hasn't been through something. We need to focus on rising above those conditions that we were set in. It's important that we make our music in a way that motivates people."

The inspiration of the album came from Melvin Van Peebles original *Sweet Sweetback's Baadasssss Song!* "It is important to understand the historical correctness in black entertainment," explains James, "We have allowed other entities to define for us who we are. Melvin Van Peebles refused to allow this to happen with his film.

"We are at a time where we have more opportunities to make art that is representative of the black community." James explains. "We are empowered to do a lot more than we think we can."

This film provides a sense of empowerment, and James hopes that the album provides the same feeling. The film *Baadasssss* shows the triumph and success of the original film *Sweet Sweetback's Baadasssss Song*. Melvin Van Peebles was able to create a significant film in just 18 days with independent production. The film is important to the black community because it symbolizes the need for unity. "There is a meaning behind the film *Baadasssss* and the original *Sweet Sweetback's Baadasssss Song!* It all has a plan, a plot, and a strategy," explains James.

In 1971 when the original film was released, the black community came out and supported this film. There was a sense of empowerment in the community and also in the film. The new film, *Baadasssss*, and the album, *The Revolutionary Analysis of Baadasssss*, takes the audience back to the time where that unity and sense of empowerment was strong in the black community. The power is still in each one of us.

Power to the people

CCBPP photo

At the South Berkeley Community Congregational Church in Berkeley, California, CCBPP volunteer tutor Shari Leskowitz leads tutoring session with children during the Li'l Bobby Hutton Literacy session.

Literacy Campaign

Continue from page 1

This month the local youth group T.E.A.M (Together Everyone Achieves More) will be leading a literacy session in Kingston, Jamaica. Li'l Bobby Hutton Literacy coordinator Stephanie Leroux has led several training sessions with T.E.A.M. They will take out the teaching methods they learned from the program and use them in Jamaica.

BPP Historical Background in the Neighborhood

For nine years, starting in the early 1970s, the Black Panther Party operated a free medical clinic, less than two blocks from the South Berkeley Community Congregational Church, where the Li'l Bobby Hutton Literacy Campaign now provides tutoring, mentoring and tutorial training sessions.

"The Commemoration Committee for the Black Panther Party (CCBPP) understands the connection illiteracy has to poverty and how it contributes to keeping the people oppressed. Li'l Bobby Hutton is a shining example for doing something about it. He joined the Black Panther Party and taught himself to read and learned to organize his community," said *Commemorator* editor Melvin Dickson.

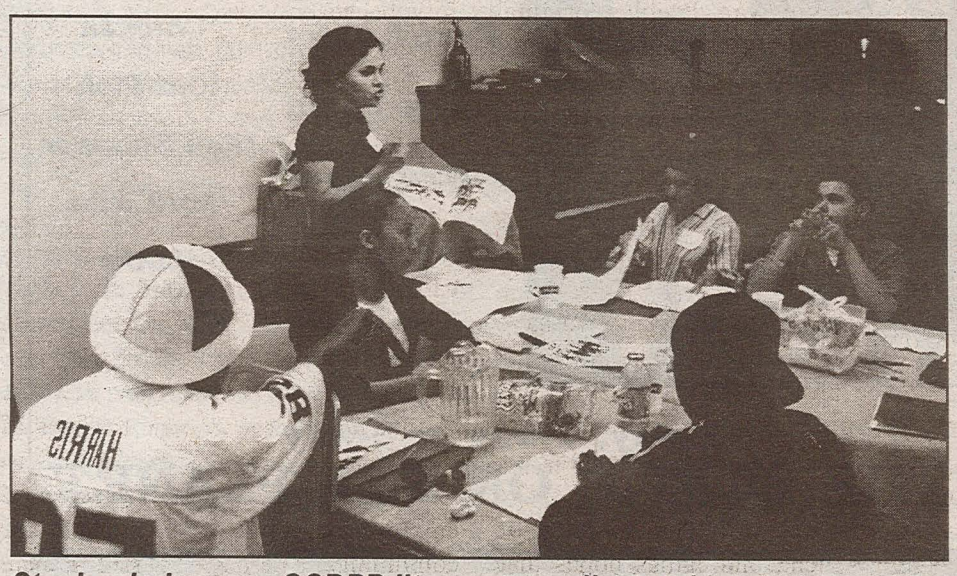
"The principles and philosophy of the Black Panther Party are still relevant in today's society and the world, and one of our main concerns today is about the problem of relevant education to change the exploitative conditions" said Melvin Dickson.

"The Commemoration Committee for the Black Panther Party (CCBPP) campaign is based on the idea that as long as poverty exists in the world, economic and cultural discrimination will exist, and therefore illiteracy will increase because illiteracy is generally found in neighborhoods and communities where poverty exists."

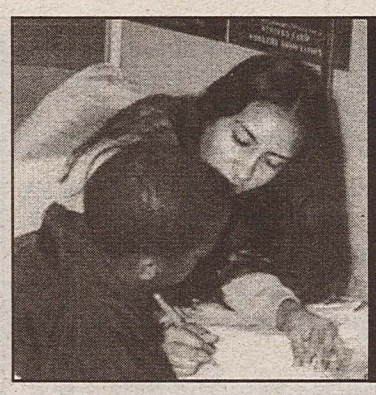
"In upscale neighborhoods, illiteracy is not a problem — only where poverty exists is it a problem. In Oakland, where living wage jobs have disappeared, out of the total population of 295,000 people, approximately 85,000 adults are termed functionally illiterate," stated Dickson.

While the government has spent over $200 billion on the Iraqi war, the systemic problems of poverty inside this country are growing and have become worse since the civil rights movement. The mass closing of public schools, libraries, clinics, hospitals, industries and the firing of workers to maximize profits has led to the lack of living wage jobs and the lack of decent housing. And yet the government continues to engage in war ventures and the rebuilding of countries that the U.S. bombed, profiting only the capitalist class through military production. These problems are more of a social and systemic nature than a problem of "bad people," a stigma attributed to oppressed people.

Continued on page 21



Stephanie Leroux, CCBPP literacy coordinator, instructs members of T.E.A.M., who are on their way to a 3-week tour of Jamaica where they will represent the CCBPP's Bobby Hutton Literacy Campaign.



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David Hilliard on Berkeley Police

Continued form page 8

good work that we were noted for in the community.

Commemorator: OK, David, what about this person the Fresno Police department supposedly had in custody; the same person that the Berkeley Police department is basing and spreading its anti-

"...this is an historical war that continues to this very day."

Black Panther Party misinformation on? What was his name?

David H.: Don Juan Warren Graphenreed, the article appeared in *The Tribune* May 26, 2004.

Commemorator: What were the charges?

David H.: In the article by Kristin Bender, titled, "Ex-Black Panther wasn't triggerman," Bender, an *Oakland Tribune* staff writer, wrote that Tom Orloff, the Alameda County Attorney, who has a history of prosecuting Black Panther members, declined to specify why Graphenreed was arrested and hauled in to Alameda, from the Fresno jail and said, "I'm not getting into anything specific other than to say that at this point in time, there may be probable cause for an arrest, but not sufficient evidence to file formal charges."

Commemorator: What is the point?

David H.: Why did they arrest him, if it was not to totally discredit and to further criminalize the Party and our movement. The only other rationale we can come up with is that this is an historic war that continues to this very day. The Berkeley Police Department had its own assault plans to kill us, and now they're further exacerbating them 40 years later by associating any crazy person who has some attitude or some problem with the Berkeley Police, by immediately associating them and connecting them with our Black Panther Party. This is just totally discrediting, and as I said earlier, a hostile intelligence campaign to paint us as criminals in Oakland, and there's no other agenda.

Power to the people.

Berkeley Tribe

Continued form page 9

innocents when they are called pigs and fascists.

And now let them call us liars while they explain how the handwriting of two of their officers is on the plan, liberated from Berkeley police headquarters.

None of this police planning will come as a surprise to the Black Panther Party, except, perhaps, some of the details. The Black Panthers know that they are "criminals" to the white man's police forces. They know what has happened to their brothers.

The Black Panthers know that their "crime" is their effort to bring about constitutionally guaranteed armed self-defense of the black community against police attacks — like the one documented here.

The Black Panthers know that their "crime" is circulating a legal petition to change the city charter to bring the police back under community control, so police from the white community cannot run rampant in the black ghetto.

And the Berkeley Police, like all other police, know that the Black Panthers are a direct threat to their power — both their power as the armed instrument of a political viewpoint, and their autonomous power as individual thugs when they corner a black or longhair.

Now, with the publication of this document, the myth of the noble Berkeley Police Department must come to an end.

Decades before most of us were born, the Berkeley Police Department earned a high reputation under Chief August Vollmer. The Berkeley PD still rides blithely on the thin shell of that outdated reputation.

Chief Vollmer is dead. His concept of police work is dead. His Berkeley is dead, crushed between the up surging liberation struggle and the uniformed gunmen of the modern totalitarian state.

To be a Berkeley cop today, you have to relish planning and executing a bloody assault on black people's political headquarters in the Berkeley ghetto.

To be a Berkeley cop today, you have to enjoy the strutting-peacock role of an elite military occupation force, keeping hands relatively clean as long as the Alameda County Sheriffs are on hand to do the brutalizing, but happily efficient at violence and terror when the goons are not available.

To be a Berkeley cop today, you have to twist your mind into the belief that disorganized clusters of ragged dropouts represent fascism, while highly-disciplined legions of heavily armed para-military forces represent freedom.

To be a Berkeley cop today, you have to at the very least keep silent while fellow officers step outside the law to work over select citizens with their clubs, fists, blackjacks, and boots.

To be a Berkeley cop today, you have to be a composite tin god and tin soldier.

We have come to know you and your jackboots on our streets.

Now, thanks to a careless moment on the part of one of your ranking officers, we are able to show you, in your own sterile words of horror, to thousands upon thousands of citizens. We are sure they will read your intentions with great interest. We now await the reply of the people.

Elaine Brown at Mills College

Continued from page 4

Blacks experienced segregation straight out of slavery. Black codes were created to turn black people into criminals. During this time, black people were treated as criminals. Everything they did was criminal. Brown described how black people did not have jobs coming out of slavery and how they were put in jail for not working. "The Blacks went from a slave class to a criminal class," explained Brown.

"Point number five in the Ten point Platform demands education for our people in the true nature of this decadent American Society and that if you do not have knowledge of yourself then you will have little chance to know anything else."

Brown said that "the greatest American contradiction is the Prison system." America is supposed to be the land of the free, but America is the country that imprisons the most people in the world.

Currently Elaine Brown is an advocate for a young boy named Michael Lewis, a 13 year-old boy who has been sentenced to life in prison. Brown described how Lewis survived by selling drugs. He grew up in a well-known crack house in Atlanta, Georgia. Brown explained that the police were well aware of the drug trafficking that went on there, and yet, Michael Lewis was forced to grow up in that environment. Brown questioned why there was no intervention in this child's life. Regardless of the crime that he committed, this boy is now in prison

Courtesy of Elaine Brown

Elaine Brown, former Black Panther cadre, leader and Chair

because he was allowed to grow up in such an environment.

(Brown is now working for prison reform.)

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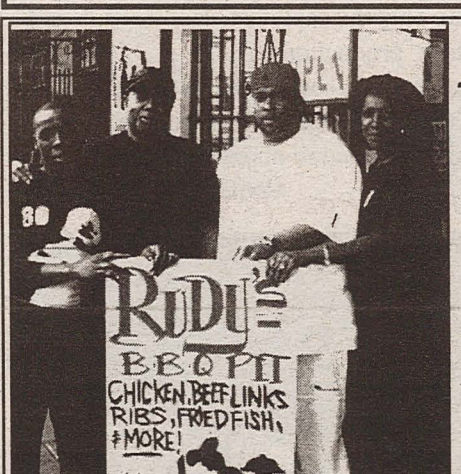

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New York 3

Continued from page 6

too?" At which time the prosecution said, "Oh yeah, I want to charge conspiracy too." Even though the New York 3 were not indicted with conspiracy, the trial judge charged the jury, utilizing a conspiracy charge, as if the New York 3 had been indicted on that charge, despite the fact that there was no evidence presented to support a conspiracy charge.

Fact: The trial judge barred defense attorneys from asking the FBI and police witnesses about their agencies' policy of lying to discredit Black militants and get them convicted on false charges. He improperly limited other cross-examinations, ruled out testimony about violent splits in the Black Panther Party (which could have explained why the defendants had been armed), and denied the defense access to records of payments that the prosecution had made to witnesses.

Fact: When a juror reported receiving threatening phone calls, the trial judge refused to declare a mistrial or even ask if other jurors had similar experiences. Nothing was left to chance; the juror was left with the erroneous impression that friends of the New York 3 made the threatening call, and voted to convict.

Fact: On May 26, 1971, 5 days after the crime, then FBI director, J. Edgar Hoover, was called to the White House, and in a secret meeting with President Richard Nixon, accompanied by John Erlichman, the Domestic Advisor to the President and members of the Watergate plumbers covert operative, they discussed this case and established the FBI would solve the crime under the code name NEWKILL. Tape recordings of the May 21, 1971 White House meeting between President Nixon, FBI Director J. Edgar Hoover and White House staff to establish operation NEWKILL are being withheld from the defense by the National Archives of the Nixon Library.

Fact: The FBI discovered that a drug dealer had admitted to having the cops killed, stating that the intended targets were NYC Housing Authority cops who were dealing drugs. This information was withheld from the defense by the prosecution and the FBI to ensure the defense would not learn of NEWKILL.

Fact: The NYPD arrested a prostitute who claimed she knew who committed this crime; this witness was never brought to the attention of the defense.

Fact: Ruben Scott, intitally arrested with the New York 3, was coerced to give false testimony. His post-trial admission — that he had lied for fear of his life after being tortured by law enforcement officials — should have been sufficient basis for a new trial. But the trial judge had tried to suppress the entire matter (including allegations by Scott that pointed to the judge's own misconduct in suppressing Scott's appeal to the judge) by taking no action on a motion for retrial for 14 months. Judge Greenfield refused to take any testimony or even hold a hearing, and finally denied the motion in an opinion which simply repeated the prosecution's distortions of fact and misinterpretations of law. The appellate court affirmed without any hearing or explanation.

Fact: In 1983, the New York 3 again submitted a petition to the trial judge to obtain a new trial based upon exculpatory FBI documentation that had been discovered via the Freedom of Information Act (FOIA). This information had been in the possession of the prosecutor during the trial and had been withheld from the defense. By 1984, the trial judge had failed to respond to the motion before him, and in December, a motion to disqualify him from continuing to preside was filed because of evidence of the judge's own personal misconduct in the case, which makes him an interested party and likely witness. By October 1985, the trial judge denied both the motion for a new trial and the motion to disqualify himself. Four months later, the appellate court reaffirmed the lower court's decision without a hearing.

Fact: Four months after the 1983 petition for a new trial was filed with the court, all ballistics evidence from the case was removed from the evidence locker and destroyed, preventing the weapon from being retested.

Fact: All convictions were upheld on appeal without any written opinion or other explanation from the court. Such a procedure is virtually unprecedented in a case like this, which involves a severe sentence and substantial legal issues. When the New York 3 sought review by the state's highest court, they were told that they had raised significant issues which merit serious consideration. But they were later informed, again without written opinion or other explanation, that their case would not be heard.

Fact: In 1992, the New York 3 had an evidentiary hearing in the Federal District Court, reviewing the issue of perjured testimony by NYPD ballistics expert and prosecutorial misconduct in withholding exculpatory materials pertaining to the extent of FBI/White House involvement in the case under NEWKILL. The decision of the federal district court judge was that NYPD did in fact commit perjury, but that the perjury was "harmless error."

Fact: Three stories have been published in three different books, "Target Blue" by Robert Daly, "Chief" by Albert Seedman, and "Badge of the Assassins" by Robert Tannenbaum. None tells the truth.

Fact: "Badge of the Assassins" was also made into a movie and was run as recently as February 2001 on BET. It has even been run in Brazil. This movie was undoubtedly part of the FBI's media campaign to criminalize political prisoners. In response to this factually inaccurate film, Paper Tiger Television produced a documentary, *CBS v. New York* in 1988.

Fact: Assistant District Attorney Robert Tannenbaum has significantly profited from his conviction of the New York 3. Aside from his book and movie, he was rewarded with a highly desired appointment to the 1976 congressional inquiry into John F. Kennedy's assassination. Later, Tannenbaum moved to California where he practiced private law, and eventually became the Mayor of Beverly Hills.

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Power to the People

Literacy Campaign

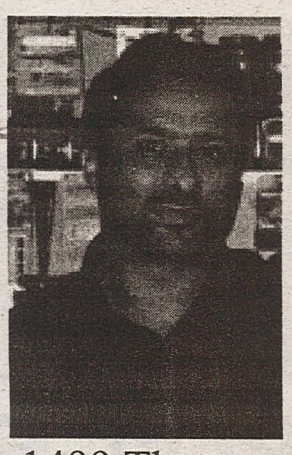
Continued from page 19

It is true that there are more reactionaries in power today than back in the day when the Black Panther Party started. Our program back then was based on the notion of all power to the people. Today our literacy campaign is still based on the notion of all power to the people. The only difference today is our tactical approach in the implementation of all power to the people. Today we live under conditions where technology has reached the level that Dr. Newton predicted in 1970 in his Boston College Speech. He correctly stated that the situation is such that the international bourgeoisie has no use for the masses of working class people because the technocrats have developed their technology to such an extent that workers are now disposable. As a matter of fact, even the technocrats are losing their jobs to countries like India because the capitalists can maximize profits by paying these workers a fifth of what they pay the American worker. So how can we combat this oppression and discontinue the warehousing of people by carting them to prisons?

Our literacy campaign is based on an understanding of the significance of Li'l Bobby. Over 36 years ago, Li'l Bobby Hutton was the first member to join the Black Panther Party. He was only 15 years of age. Like many youth of today's low-income neighborhoods, Li'l Bobby could not read, but he taught himself to read after being inspired by Huey Newton and Bobby Seale and the Black Panther Party Program. Sadly, Li'l Bobby was murdered in cold blood by members of the Oakland Police Department. And now, after 36 years, we still have police brutality. We still have monopoly capitalism. We still have the problem of poverty and de facto racial segregation and discrimination. We still have the problem of illiteracy. But CCBPP is fighting against these forces, and you can join our Literacy Campaign to break the cycle of poverty and violence and to empower the people in our community. Call us and join our campaign. Call: 510-652-7170.

Power to the people

Friendly Liquors



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California Prison Terms

Continued from Page 10

under the DSL has altered the 1976 regulations.

The California Supreme Court decision in the 1975 *Rodriquez* case has never been overturned to this day.

The BPT is not administering the ISL to those whose crimes occurred prior to July 1, 1977 in the manner that ensures that the prisoner serving a 7-year-to-life term will have their term fixed at a number of years proportionate to their individual culpability.

In a class action state lawsuit, we can expose and show the following:

We Are Illegally Being Held by the BPT. The fixing of our primary terms should have been carried out between 1975 and 1981.

My case is nothing compared to whole bunch of cases. Yet, in my sixth year, the BPT denied me parole! I have now been in prison 27½ years. Under the 1976 parole board regulations the particular type of murder I was convicted of carries a base term of 9 yrs and 4 months.

We are the unforgotten ones. Even those convicted after November 8, 1978

I know over fifty New Afrikans serving a 7-year-to-life for murder, or just kidnapping, whose crimes can't even be compared to some of the high profile types of cases I have seen who get released early. Yet, these New Afrikans have been in prison now 27 to 40 plus years.

As my good friend Pennywell said, the parole agency has awarded parole grants/releases who obviously come from different background.

The BPT rules state members must be fair and impartial, but how can they? We are being punished for being poor and black and for our social conditions. This reminds me of a quote by Judge Bruce Wright who wrote the book Black Robes, White Justice: "They can believe a black is guilty simply because he walks with what psychologists call compensatory arrogance."

Those who fall under this class action suit came to prison when we were between the ages of 16 to 25 years old. We are now men of 45 to 65 years of age who can benefit our communities enormously today.

I need the help of the outside communities to launch a class-action lawsuit and do a petition signature drive that will demand the BPT and court to fix our terms in accordance with the laws, and regulation in effect prior to July 1, 1977 and immediately discharge us from prison.

I am not even going to write about the laws that came into effect on November 8, 1978 that changed 7 years to life to 25 years to life for those convicted of first degree murder after November 8, 1978. Second degree murder was also increased from 5 years to life to 15 to life.

All those convicted of 5 years to life prior to November 8, 1978 received parole dates and every single one has been released from prison.

We are the unforgotten ones. Even those convicted after November 8, 1978 that increased the sentence are getting parole dates set.

If your are seriously interested in helping us fight for our immediate release throughout these California prisons, I can be contacted directly at the following addresses:

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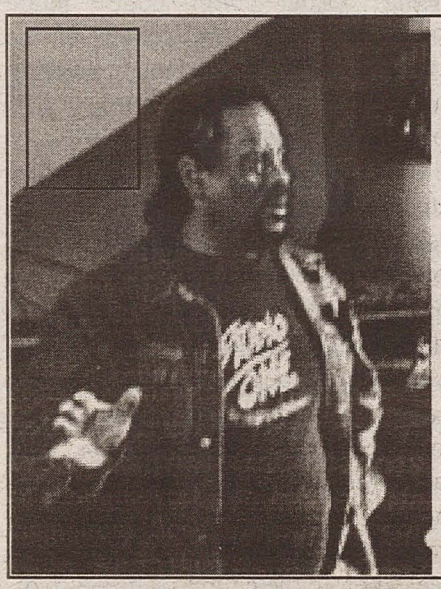

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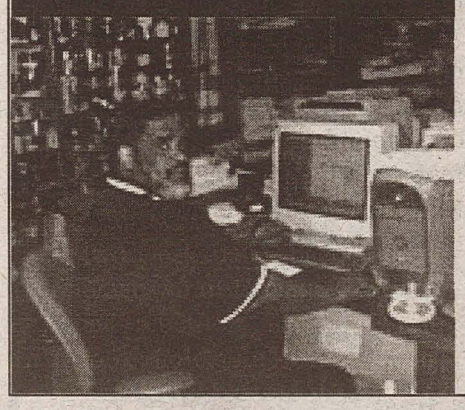

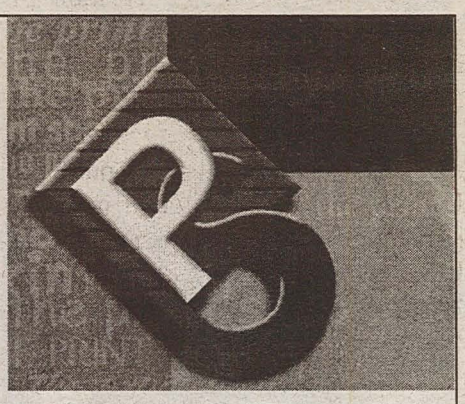

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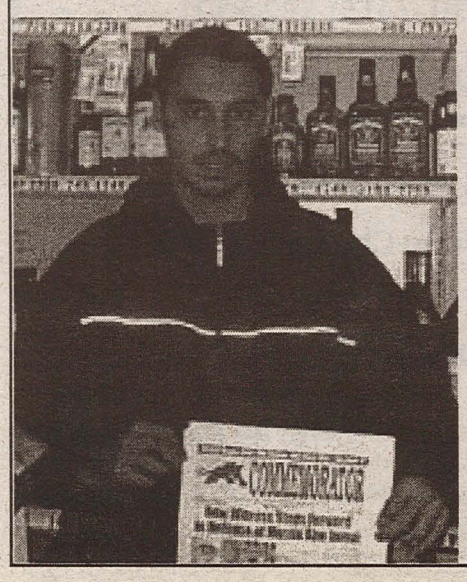

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Photo by C. James

Missionaries Daniel and Sandra Gourdet speak about their recent trip to Haiti and the harsh poverty there.

CCBPP Photo

Rev. Gayle Dickson speaks on the situation in Haiti.

Haiti Coup

Continued from Page 7

was returned to power three years later after President Clinton, alarmed by the flood of Haitian refugees fleeing the junta's repression for the U.S., sent U.S. military force to eliminate the junta.

Aristide Resisted U.S. Economic Demands

According to News Notes, the Maryknoll Office of Global Concerns newsletter, "In order for the U.S. to back Aristide's return in 1994, he had to sign off on the World Bank 'structural adjustment' plan and agree to return with 20,000 U.S. troops. The U.S. was heavily involved in the creation of FRAPH, a paramilitary death-squad responsible for many of the 3,000-5,000 deaths during the military coup. The U.S. also failed to effectively disarm the paramilitary groups once the U.S. military occupied Haiti in 1994. [Aristide was] heavily pressured by the U.S. and the World Bank to implant a 'structural adjustment' plan for Haiti that would privatize state industries, lower tariff barriers, dismantle the traditional agricultural sector, destroy food security, and exploit Haiti's comparative advantage in the global economy: 'cheap labor' and 'proximity to the United States' as a market." Haiti was a haven for cheap production of textiles by Levi Strauss, Disney and other multinational corporations.

According to *Hidden From the Headlines*, a pamphlet put out by the Haiti Action Committee, "the United States is attacking Haiti's government…precisely because it represents an alternative to globalization and corporate domination."

As Haiti's economy sunk deeper into poverty, Aristide increasingly resisted the U.S.-directed economic policies. Growing unrest in the nation spawned an opposition movement known as the Democratic Convergence, which began to receive direct funding from the U.S. National Endowment for Democracy. Outright armed rebellion began in early 2004, encouraged by U.S. administration pronouncements, including statements weeks before the coup by Secretary of State Colin Powell that it might be best if Aristide stepped down.

Opposition forces supported by the U.S. boycotted the 2000 elections in Haiti, then claimed they were excluded from the government. U.S. allegations of repression by the Aristide government became more frequent and virulent, though disputed by many in the Haitian-American community. They claim President Aristide's supporters and members of his Lavalas Party are being hunted down and murdered. *Commemorator* correspondent Pierre La Bossiere reported that Jean Charles Moise, Mayor of Milo, Haiti, who visited the *Commemorator* office in his travels to the United States in 1995, had to flee for his life and is in hiding from the murderous thugs who now run Haiti.

In a letter to the *San Francisco Bayview* this year, Moise wrote, "I am the mayor of Milo, a district of about 50,000 people near Cap Haitian. When I was elected nine years ago, at the age of 28, I was the youngest to serve in that office in Haiti's modern history. I've traveled in the United States on speaking tours telling Americans how we were building democracy in Haiti under the Aristide government. In February my district came under attack by anti-Aristide forces and I fled. From where I am now — hiding in the wood — I see the old Haitian army is back."

On March 14, 2004, speaking at the First Congregation Church in Oakland, Mr. La Bossiere, a noted Haitian human rights activist, reported, "As I speak to you tonight Haitians are being murdered. I have just received a phone call from Haiti in which I was told that the U.S. Marines had just killed 20 people in the Bel Aire district of Port-au-Prince, while the President is being held prisoner in the Central African Republic, and supporters are being demonized as members of death squads of previous dictatorial regimes. It's the opposite of the truth. They are in actuality the victims of such groups."

Aristide left Haiti in a U.S. military plane to exile in the Central African Republic, escorted by U.S. troops. The Bush administration immediately reported Aristide had provided a resignation letter, claiming he wanted to avert further bloodshed as rebel forces approached the capital. However, as soon as he reached exile, Artistide contended he had been forced out. He described visits by U.S. Ambassador to Haiti James Foley, U.S. military officials and others warning of massive bloodshed if he did not resign. On their prompting, he was accompanied by them to the airport, ostensibly to meet journalists. "They took me to the airport, where I saw a number of American military and an American plane... When you are surrounded by military well armed, you know. It wasn't necessary for them to say a word." Aristide did not resist, later calling the American action "political kidnapping."

The American action caused a storm of international outcry. Members of the Congressional Black Caucus first began to break the story of Artistide's forced ouster after receiving direct calls from him describing the events. Congresswoman Maxine Waters (D-Los Angeles) was one of those who spoke with Aristide and said he had been kidnapped. Representative Charles Rangel (D-New York), said "We're on the side of the crooks and the thieves, and you're asking me how do we distinguish among them." Congresswoman Barbara Lee (D-Oakland), co-chair of the Congressional Black Caucus' Haiti Task Force, called for a Congressional investigation of the U.S. role in Aristide's ouster.

Representatives from the Organization of American States protested that the U.S. action ignored the mandates of the O.A.S.' Inter-American Charter. Ellsworth John, the Ambassador of St. Vincent and the Grenadines, said "The issue of whether there has been an interruption of democracy is at the core of what the O.A.S. stands for... We need to have a debate." The Charter provides for emergency meetings of the O.A.S. prior to any action on behalf of a government of a member state. No such meeting was called before the United States unilaterally sent military force into Haiti.

The Carribbean Peoples' Statement and Resolutions on Haiti

Jamaican Prime Minister, P.J. Patterson, chairman for Caribbean Community (CARICOM), has taken the stance that, "the removal of President Aristide in these circumstances set a dangerous precedent for democratically elected governments anywhere and everywhere, as it promotes the removal of duly elected persons from office by the power of rebel forces."

A two-day conference of the 15 nations of CARICOM culminated March 20, 2004 in Bridgetown, Barbados with unanimous agreement to call on CARICOM governments to "immediately begin to mobilize public opinion and action in the Caribbean region ourselves to oppose the deadly threat to democracy in the Caribbean resulting from the violent overthrow of the Aristide government by criminal forces supported by the United States of America and France."

CARICOM nations called for a United Nations investigation into the circumstances surrounding Aristide's removal from power, and have refused to recognize the new Haitian regime.

The architects of recent U.S. actions in Haiti have long experience in directing U.S. aggression in the area. Otto Reich, U.S. under-secretary of state for the Western Hemisphere, was a primary engineer of the recent failed coup attempt against Venezuela's Hugo Chavez. Venezuela is the largest oil producer in the region, and one of the primary sources of foreign oil to the U.S. Chavez, who has attempted to develop his nation's mineral wealth as a resource to counter poverty amongst large numbers of his nation's population, and has established friendly relations with socialist Cuba, has been subject to a variety of destabilizing actions by the U.S. in recent years. In 2002, after Chavez allegedly "resigned," the U.S. recognized the replacement regime within hours, only to face international embarrassment after forces loyal to Chavez freed him from military arrest

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Haiti Coup

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in an abortive coup attempt. Reich had been a Reagan administration diplomatic appointee to Venezuela and helped arrange the release of Orlando Bosch, international terrorist responsible for the 1976 bombing of a Cuban airliner.

John Negroponte, the newly appointed U.S. Ambassador to Iraq, who had blocked attempts by Caribbean nations to gain U.N. mediation in the growing Haitian unrest preceding Aristide's ouster, served as U.S. Ambassador to Honduras during the Reagan administration, a role integrally involved in the illegal basing, supply and conduit of Contra terrorists into neighboring Nicaragua to carry out aggression against the Sandanistas.

Haiti is strategically located just a few hundred miles north of Venezuela, and is separated by a short stretch of water from the U.S. military base at Guantanamo on the Cuban Island. The Bush administration has stepped up economic sanctions against Cuba yet again in recent months, and is now positioned to funnel weapons and other aid to undermine nations it has targetted as uncooperative to its economic policies in the region.

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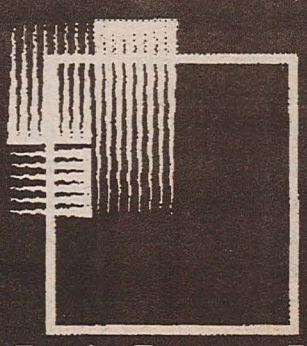

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Editorial
Bush Legacy

Continued from Page 2

than others, and therefore identify with Mr. Charlie, but they will find out soon enough as Mr. Charlie demands more and more labor for less and less pay. Today, this truth is hitting home to more and more people. It's manifested with young men, women, and children dying on the streets of Iraq, Haiti, and the United States simply because they are poor.

Imperialist aggression in Iraq, Haiti and elsewhere, causes unspeakable human suffering. And with the taxpayers footing the bill, wealthy families and friends are handed billion-dollar military contracts through Pentagon deals and war production.

For instance, the Carlyle Group, an investment firm based in Washington, DC — with George Bush Senior as the board head, along with other Reaganite cronies (such as former Secretary of State, James Baker and former Secretary of Defense, Frank Carlucci) — is making profits directly from investment in military production, or production related to the "war on terrorism." The Carlyle Group includes investments in about 300 different companies and properties. These investments include United Defense Industries, a maker of combat vehicles, naval guns and missile launchers, and a maker of submarine systems, as well as many more.

War Related Profits for the Corporate Elite

According to David Lazarus, *San Francisco Chronicle*, March 21, 2004, the Carlyle Group also includes a New Jersey pharmaceutical firm called MedPointe, which just so happens to be one of only three companies licensed by the U.S. Food and Drug Administration to manufacture over-the-counter potassium iodide pills. What is the significance of this? Potassium iodide can help protect against thyroid cancer in the event of exposure to large amounts of radiation — from a small, easily transported nuclear weapon, say, or a terrorist attack on a nuclear power plant. In June 2002, President Bush signed into law the Public Health Security and Bioterrorism Preparedness and Response Act. It requires state and local officials to "provide adequate protection" by distributing potassium iodide to all public facilities within a few miles of a nuclear power plant. So "if you are one of just a handful of authorized makers of potassium iodide, you're in a position to profit handsomely if the worst case scenario should actually come to pass," writes David Lazarus in the *Chronicle* article.

While the Bush administration and the U.S. mainstream media reported to the American people, over and over and over, that Saddam Hussein was stockpiling weapons of mass destruction in Iraq, it was the United States government that destroyed Iraq's infrastructure. Then Halliburton and Bechtel, among other construction and engineering companies, were handed lucrative multibillion government dollar contracts to repair the massive destruction caused by the U.S. attack on Iraq. Halliburton's contract is potentially worth $12.6 to $16.8 billion for repairing oil pipelines, for security services, and even for washing soldiers' clothes. Bechtel is receiving $2.85 billion for repairing electrical plants, water systems, airports, and railways. The Washington Group holds a contract for $2.1 billion for repairing electrical plants and water systems. And the Fluor Corporation is receiving $1.1 billion for reconstruction, building renovations, and electrical repairs.

State Rollbacks and the Exploitation of the Worker Class

In California, Governor Arnold Schwarzenegger, and those he represents, recently won by cutting workers' compensation. The California Senate recently passed a bill, 33-3, favoring the cuts, following a 77-3 vote in the Assembly. Since the Legislature passed the bill with more than a two-thirds majority, it will become law immediately after the Governor signs it. By cutting worker benefit costs by $7 billion, employers and insurance companies will save several billion dollars. This will not only limit benefits, but will also disallow some inexpensive medical procedures, lower the state's five-year limit on disability payments to two years, and make workers who have grown accustomed to picking their own doctors instead have to choose from a physicians list authorized by employers and insurance companies. HMOs will make their profits by cutting costs and services.

Offshoring and Outsourcing

Today, we see the few at the very top of the economic pecking order profiting from wars and war production. But what's going on with America's specialized and promising work force? "The dollar keeps going down, and the trade deficit keeps going up," writes Paul Craig Roberts of the *Washington Times*, who explains the economic forces of offshore production in today's global economy. "A country cannot close the trade deficit if its economy is being moved offshore. Offshore production hits the trade deficit from both ends: goods once produced domestically become imports, and as production moves offshore, the ability to export declines. Foreign labor is being substituted for U.S. labor in the production of the goods and services Americans consume. Americans lose the incomes and employment associated with the production of goods they consume." Roberts said.

Though the strategy of appropriating technology that was built from the labor, sweat and blood of working class people is now used by multinational corporations, would they provide us with the resources and technology that the masses of the world need, right now? After all, middle-income people, low-income people or no-income people, worldwide, face the same oppressive ruling class, from generation to generation. The Black Panther Party Ten Point Program points out a crying need for American people to do something about eliminating poverty, and to build the machinery independent of government in there own interest without reliance on the imperialist system that is responsible for the slaughter of millions of people every year.

If the truth is to be told, there are not enough living wage jobs in the country today to meet the needs of the majority of the American people. This is because capitalism will not allow for everyone to have a living wage job to provide security for themselves and their loved ones. Capitalism simply needs the poor to maintain the status quo. This gets to the root of the problem.

On health care? The majority of the American people cannot afford health care to get the treatment they need to survive, even though the technology is plentiful. Why is this? And would any contender for George Bush's job really change that? What about voting in a kindlier and gentler capitalist politician? Would that create a systemic change? Historically it hasn't. The point: it's not the particular politician or personality that makes a difference in our lives, but their policies, or lack of policies; and class forces determine what the political choices are across the board.

Why the American people need to implement the Ten Point Program of the Black Panther Party

The implementation of the Ten Point Program would activate people to do something about the commonality of our struggle: especially the economics. Our first premise is this: Every able body has the obligation to contribute their part to society to maintain a high standard of humanity at the point of practice. But at the same time, everybody has a need for a living income, affordable housing, affordable health care and affordable education. This recognition will eventually bring about an understanding among middle-income people, low-income people, or no-income people — that people from all working class communities are essentially in the same boat. This is the awareness that the few that make up the ruling class are afraid of.

That is the lesson of Dr. Huey P. Newton and many others who came to the understanding that "the power of the people is greater than the man's technology." The ruling class – the other side – realizes that if working class communities come to understand how the ruling class operates, then we will know what to do to put a stop to their blood-sucking, capitalist, profit-making business once and for all, and we will do it. At that point the elite — who own the media and determine governmental policies domestically and globally, and who make up less than 5 percent of the global ruling class — could no longer exploit, oppress and murder us, because we would know what we have to do by joining with those who are building organization to overcome our oppressors and exploiters in this class warfare.

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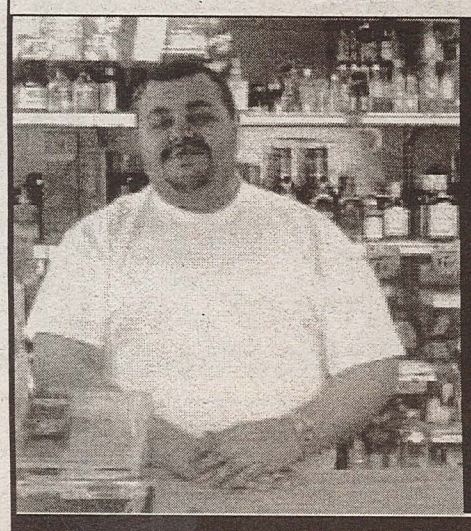

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AIDS in Africa: New Plague or Old Illnesses of Poverty?

Racist HIV Myth Hides Ruthless U.S. Exploitation.

Unlike in the United States, AIDS in Africa is most frequently diagnosed based on four very imprecise clinical symptoms—diarrhea, fever, persistent cough, and weight loss greater than 10% over two months. *HIV antibody tests are not required to diagnose a case of African AIDS.* These four clinical symptoms are identical to the problems created by conditions of poverty that have troubled Africa and other developing areas of the world for centuries. In fact, symptoms of the so-called African AIDS epidemic are indistinguishable from the effects of malnutrition, unsanitary drinking and bathing water, and common curable conditions like malaria, cholera, tuberculosis, and parasitic infections.

Rather than solve the problems of African poverty caused by centuries of ruthless Western exploitation, the U.S. government insists on broadcasting the doomsday notion that Africa is suddenly gripped by a deadly, spreading sexual plague. According to these American health authorities, salvation from sickness can only be found in profitable pills manufactured by the white West and exported to black Africa.

America's Racist HIV Myth

The idea that AIDS originated in Africa is a popular myth without any scientific or epidemiological evidence. News reports that blame AIDS on African green monkeys are based upon elaborate speculation about species-jumping viruses rather than reliable proof. Tall tales about the spread of AIDS are promoted through the most vulgar and racist sexual stereotypes about promiscuous African people.

Still, the numbers speak for themselves. According to the 1999 *WHO Global HIV/AIDS Report*, the total number of AIDS cases in Africa virtually equals the total number of cases in America even though Africa, with its 650 million citizens, has more than two times the population of the United States. Africa is often cited as a worst case example of what could happen in America despite figures demonstrating that 99.5% of Africans do not have AIDS, and among Africans who test HIV positive, 97% do not have AIDS.

The Truth About African AIDS:

- **HIV antibody tests are not required for an AIDS diagnosis in Africa.**
- **African AIDS is diagnosed by four very imprecise clinical symptoms:**
  - **Diarrhea**
  - **Fever**
  - **Persistent cough**
  - **Weight loss greater than 10% over two months**
- **Tuberculosis, malaria, and measles far outnumber cases of AIDS in Africa.**
- **AIDS is not the leading cause of illness or death in any African nation.**

While Africa is the frequent target of damaging AIDS media reports, the total number of cases on the continent is relatively small. For example, from 1981 through 1999 cumulative AIDS cases for South Africa, the area claimed hardest hit by HIV, were just 12,825.

Exporting Extermination: AIDS Pills Kill!

It is undeniable that experimental AIDS treatments like protease inhibitors and AZT are all highly toxic, dangerous products. Strokes, muscle wasting, anemia, physical deformities, dementia, birth defects, organ failure, and death are some of the "side effects" of these poisons. Thousands of gay men in the 1980s and 1990s died from AZT poisoning. Now the U.S. State Department has elevated AIDS to the level of a threat to national security in order to gain public support for exporting AZT to pregnant African women. Outspoken leaders like South African President Thabo Mbeki—hard pressed to explain why developing nations stricken with famine and civil chaos should spend what little money they have on toxic anti-HIV drugs while millions starve—are relentlessly attacked as unfit and crazy by racist Western media outlets.

We invite you to investigate the growing international controversy over the cause and treatment of AIDS for yourself. Clip and mail the coupon below for a free copy of the groundbreaking book *What If Everything You Thought You Knew About AIDS Was Wrong?* by AIDS survivor Christine Maggiore.

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CCBPP STATEMENT OF PURPOSE

The Commemoration Committee for the Black Panther Party (CCBPP) is committed to the goals of the Black Panther Party (BPP) as outlined in its Ten-Point Program which was written in 1966 by Party founders, Dr. Huey P. Newton and Bobby Seale.

The Ten-Point Program outlines goals and objectives toward changing conditions of economic exploitation and political oppression in all low-income and working class communities in the U.S. and elsewhere, as the basis for unity and solidarity.

Also, the CCBPP is committed to the concept of Revolutionary Intercommunalism, introduced by Dr. Newton in 1970 at Boston College. Our Revolutionary Intercommunalism holds that there are basically two sides. On one side there is reactionary intercommunalism which presently holds the world's low-income and working communities under conditions of economic exploitation and political oppression by controlling the wealth, resources and institutions in order to maximize profits for the few. Huey identified this side as the leading reactionary side (the ruling class) which consists of a minority, fewer than five percent of the world population. Under these conditions, reactionary intercommunalism, by and large, keeps the poor and working communities on a cycle of degradation, under conditions of reaction, desperation and poverty, with no end in sight. Newton understood that in order to change these conditions and advance the economic and cultural interests of these oppressed communities of the world, disciplined organizations must be built from the bottom up, enabling these low-income and working communities to fight exploitation and oppression by any means necessary (this fight needs to start in the advanced industrialized U.S. because our nation leads the world in political reaction and economic exploitation). CCBPP advances and upholds the goals which the BPP outlined in its Ten-Point Program, and those goals are about ridding black ghettos and low-income and working communities of economic exploitation and political oppression, understanding that we can reach these goals only by seizing the time at the point of practice.

Black Panther Party Ten-Point Program
WHAT WE WANT, WHAT WE BELIEVE

1. WE WANT FREEDOM, WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES. We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions that exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE. We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all its people and give a high standard of living.

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALIST OF OUR BLACK AND OPPRESSED COMMUNITIES. We believe that the racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency that will be distributed to our many communities. The American racist has taken part in the slaughter of over fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS. We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people on our communities, with government aid, can build and make decent housing for the people.

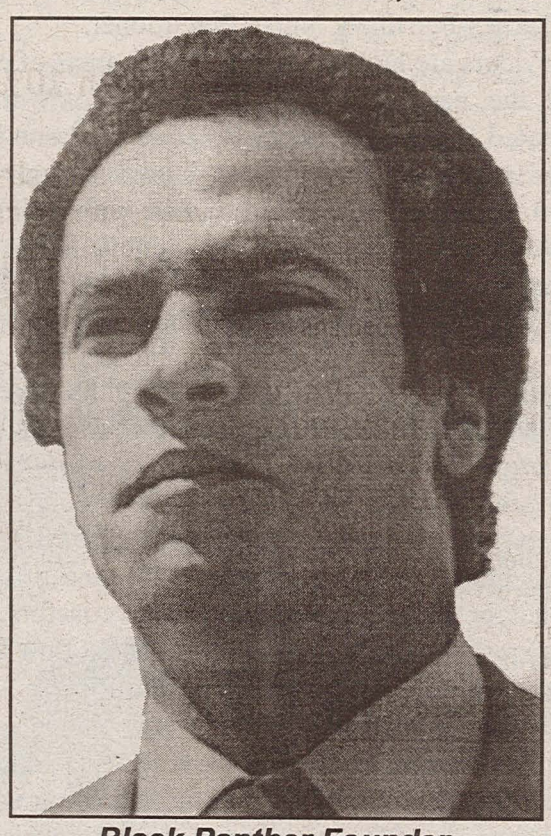
5. WE WANT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY. We believe in an educational system that will give to our people a knowledge of self. If you do not have knowledge of yourself and your position in the society and the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE. We believe that the government must provide, free of charge, for the people, health facilities that will not only treat our illnesses, most of which have come about as a result of our oppression, but will also develop preventive medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES. We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color, and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

8. WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION. We believe that the various conflicts which exist around the world stem directly from the aggressive desires of the U. S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U. S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors.

9. WE WANT FREEDOM FOR ALL BLACK AND POOR OPPRESSED PEOPLE NOW HELD IN U. S. FEDERAL, STATE, COUNTY, CITY, AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY. We believe that the many Black and poor oppressed people now held in U. S. prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the U. S. military are the victims of oppressive conditions that are the real cause of their imprisonment. We believe that when persons brought to trial that they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trials.



Black Panther Founder, Dr. Huey P. Newton

10. WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY. When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism. It is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

The James A. Watson Wellness Center

James A. Watson, M.D. and Henry G. Watson, M.D.

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We are here to serve you.
Your health is your wealth.
When you have your health you have everything.
Accepting new patients and appointments.

Are You Still a Slave to Tobacco?

Smoking is the leading preventable cause of death in the US, resulting in 440,000 deaths each year. The cost for medical care associated with smoking is approximately 75 billion dollars.

Many who try to quit are unsuccessful. 90% of people who try to stop smoking relapse within one year, with the majority relapsing in one week.

You must be motivated to stop smoking. A combination of behavioral and pharmacological treatments can be utilized to increase your chance of success two to three fold. Stopping smoking often results in immediate health improvement.

Steps to stop.

- Decide that you will stop smoking.
- Obtain counseling (consider a smoking cessation program or group.)
- Consider pharmacological approaches (patches or pills.)
- Consider smokers who wish to continue to smoke.
- Alternative therapies acupuncture and hypnosis.

Choose a date (August 15th for example). Try to smoke 1 less cigarette every day until September 15th or until you stop smoking altogether. Don't be a slave of Tobacco. (Call the American Lung Association (510) 638-5864 for a smoking cessation program.)

- Primary Care
- Health Care for Seniors
- Community Outreach
- Health Care for Women
- Message Therapy
- Chiropractic Care

Opening Day 1997 at the James A. Watson Wellness Center. Photographed (from left) are Chamber of Commerce members H. Geoffrey Watson M.D., Mayor Elihu Harris, Congresswoman Barbara Lee, and Dr. James A. Watson.

Women Understand Women

The James A. Walton Wellness Center is proud to announce the incorporation of three new female providers for your health: Joyce Morgan, Nurse Practitioner; Gina Robinson, Nurse Practitioner; Anastatia Barnes-Perrilliah, Nurse Practitioner.

These providers are highly qualified in the areas of primary care and understand the particular needs of women. "Women understand women," stated Barnes-Perrilliah. Whether the issue is weight loss, a gynecology problem, diabetes, or cardiovascular disease, these women aim to please. They have trained within the tutelage of the James A. Watson Wellness Center and believe in the health and well being of our people.

Let's Get It On

When I get that feeling I want sexual healing. Men are often more likely to go to the doctor than women when he develops a problem with his nature (i.e. sexual dysfunction).

Sexual dysfunction in a man may actually be a sign of a more serious disease. Diabetes, hypertension, blood vessel disorders, depression, thyroid abnormalities, hormonal changes, and side effects to a certain drugs, alcohol, or medication may be causative factors.

The male erection results from adequate blood flow to the penis (corpora cavernosum). If a man starts to have difficulty with erections he may actually have a blocked blood flow from damage to the vessels to the penis. This occurs in diabetes, hypertension, smoking, elevated cholesterol, etc. Though you may be thinking about your nature, in reality a man should have a complete history and physical to evaluate all the possibilities. A lack of the hormone testosterone (occurring in men above the age of 50) can result in a lack of libido. Cocaine, heroin, and alcohol can cause psychological and neurological complications interfering with sexual function. Antidepressants and hypertension medications may also interfere. A man should obtain a complete history and physical from his doctor. He should also be tested for diabetes, hypertension, elevated cholesterol, and he should have the hormones checked. Smoking should be discontinued and medication should be adjusted.

Presently there are three medications, which are very effective for male erections. Viagra and Lavitra work within one hour to increase penile blood flow and improve erections for up to eight hours, Cialis works within one hour and lasts up to 36 hours.

The James A. Walton Wellness Center is here for you and will help you to address these types of issues in a confidential and professional manner. Let's get it on!

Are Certain Medications Better or Worse for Blacks?

"All men are created equal" is not necessarily the truth as it relates to African-Americans and medications. African Americans hold salt and carbohydrates as a result of a survival mechanism (Genetic Polymorphism) which kept us alive while crossing the ocean as slaves and while working in the fields. As a result we hold salt and salt removal is a better approach to blood pressure control with Blacks. Though there are a wide variety of blood pressure medications, simple salt avoidance (less than one teaspoon a day) or a diuretic/water pill may be more effective in controlling blood pressure in Blacks Combining a water pill with other forms of blood pressure control often potentiates the effectiveness of the medication. When using a diuretic both salt and potassium are removed, thus potassium must be replaced for example by orange juice, bananas, tomatoes, etc.

Non-medication approaches to blood pressure control include:

- Lose 10% of your body weight.
- Drink less than 2 ounces of alcohol per day
- Ingest less than 2 grams (1 teaspoon) of salt per day.
- Exercise regularly.
- Remove stressors.

Certain blood pressure medications are good for the heart (ACE inhibitors) but may have a serious allergic reaction. These ACE inhibitors like Altace, Vasotec, Zestril, Lotenson, etc. may cause tongue and lip swelling. This side effect seems to be much more common to Blacks. Talk to your doctor about the risks and benefits of certain blood pressure medications in Blacks.

Listen to Dr. Watson on KYDA 1190 AM on *"The Health Beat"*

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